The Anatomie of Abuſes:

697 a 3
1-2

Containing

A Diſcouerie, or briefe Summarie of ſuch Notable Vices and Corruptions, as nowe raigne in many Chriſtian Countreyes of the Worlde: but (eſpecially) in the Countrey of AILGNA: Together, with moſt fearefull Examples of Gods Iudgementes, executed vpon the wicked for the ſame, aſwell in AILGNA of late, as in other places, elſewhere.

Very godly, to be read of all true Chriſtians, *euery where: but moſt chiefly, to be regarded in England.*

Made Dialogue-wiſe by PHILLIP STVBS.

And now newly reuiſed recognized, and augmented the third time by the ſame Author.

MATH. 3. VER. 2.
Repent, for the kingdome of God is at hande.

LVKE. 13. VER. 5.
I ſay vnto you, except you repent you ſhall all periſh.

Printed at *London*, by *Richard* Iones 1585.

MVSEVM
BRITAN
NICVM

9 He

¶ To the Right

Honorable, and his singuler good Lorde,

Phillip Earle of Arundell : Phillip Stubbes, wisheth helth of body & soule, fauour of God, increase of Godly honour, reward of laudable vertue, and eternall felicitie, in the Heauenly hierarchie by Iesvs Christ.

NOBILITAS Patriæ DECVS

THE Lord our God (right honorable) hauing, by the power of his word, created Heauen & Earth: withall thinges what soeuer, for the benifite comfort & vse of Man: the lest of all other (euen the sixt daye) he made man after his owne similitude and likenesse, that in him he might be glorified aboue all other Creatures. And therfore, whereas in making of other thinges, he vsed onely this worde FIANT, be thei made, or let them be made: when he came to make Man, consulting with himself, & as it were asking councell at his Wisedome, he said FACIAMVS HOMINEM, let vs make Man, that is a wōderfull Creature: and therfore is called in greek μικροσμὸς a litle world in himself. And truely he is no lesse, whether we consider his spirituall soule, or his humaine body. For what Creature is ther vpon the face of the Earth comparable to man, either in body or in minde? what creature hath a soule immortall inherent in his body, but only Mā? what Creature can foresee thing sto come, remēber things past, or iudge of things present, but one-

ly man: what Creature beareth the image of God about with him, but man? what Creature is made so erect to behold the Heauens, as man? What Creature may bee likened to man whether we respect the lineaments the demensions and proportion of the body, or the gifts & graces of the mind. And (finally) what Creature hath the promise of the resurrectiō & glorificatiō of their bodies, & of eternall life but onely man? Than seeyng the Lorde hath made man thus glorious, and preferred him by euery degree aboue all other Creatures (the Angelicall Creatures set apart) it is manifest he hath done it to some end & purpose, namely, that he might be glorified in him, and by him aboue all other his works, according to the measure of his integritie excellencie and perfectiō. And hereby we may learne that it is the wil of GOD, that we should bend all our force to the aduauncing of his glorie, the edification of his people, & the building vp of his Churche, whiche he hath redemed with the bloud of his deare Sonne.

Which thing (me think) is notably figured foorth vnto vs in the .25. of EXODVS. wher the Lord cōmaunded Moises to build him a Tabernacle, or house of praier, to this end & purpose (doubtles) that therin his law might be read, his ceremonies practized, Sacrifices, Victimats & Holocausts offred, & his glorious Name called vppon & obeyed. To the erection wherof, euery one conferred some what, some brought gold, some siluer, and some brasse, lead & tin: other brought silk purple, skarlet, and other ornaments, and the meaneſt brought some what, namely, skins, heare, sand, lime, morter, wood, stone, & such like. Euen so (right honorable) would the Lorde haue euery one to conferre somewhat, euen such as he hath, to the building of his spiritual house, the Church, purchased with the bloud of Christ. Wherefore seeyng it is so, that euery one is to further this spirituall building to his possible power: I haue rather chosen with the simpleſt, & meaneſt sort to bring, though but heir, sand, skins, lime, morter, wood, and stones, than altogether to contribute nothing.

Not doubting, but that the chief Maister and Builder of this house, Christ Iesus, wil not dislike, but accept of this my poore contribution, no lesse then he did of the

poore

poore wydowes Mite, to whom it was imputed that she had cast more, in Gazophilatium Templi, into the treasury of the Temple, then al the rest: for what she wanted in effect, that she supplied in affect. And for that also the Lord our GOD committing his talents to euery one, whether more or lesse, not only requireth of vs the same againe simply, but also, as a straight computist, demaũdeth interest & gaine of euery one of vs: & for that not onely, he is a murtherer & a Homicide before God, who slaieth or killeth, a man with materiall sword, but he also, who may preuent the same, & will not. And for that not onely, he is guiltie of hainous transgression that cõmitteth any euill really, but also he who consenteth to it, as he doth, who holdeth his peace, or he who by any means might auoid it, & either for negligence will not, or for feare of the world dare not. Therfore, albeit, that I haue receiued, but one poore talent, or rather but the shadowe of one, yet least I might be reproued (with that vnprofitable seruaunt) for hyding my smal talant in the Earth not profiting therewith at all, either my self, or others, I haue aduẽtured the making of this litle treatise, intituled, (The Anatomy of Abuses,) hoping that the same (by diuine assistance) shal somewhat cõduce to the building vp, & erectiõ of this spiritual house of the lord.

And although I be one (most honorable Lord that can do least in this godly course of life (palpable barbarisme forbidding me so much as once to enter into wisdoms schoole) yet for that some will not, for feare of losing worldly promotion (though in the meane time thei lose the Kingdome of Heauen,) othersome dare not for displeasing the world: I say, for these, & semblable causes together, with the zeale & goodwil I beare vnto my Countrey, and feruent desire of their conuertion & amendment, I haue taken vpon me the cõtriuing of this booke: Which God graunt may be with like plausible alacritie receiued, as with paines & goodwill, I haue published it, for the benifit of my Cõtrey, the pleasure of the godly, and amendment of the wicked. And I doubt not, that as none, but the wicked, and perverse whose gawld backes are tutched, will repine against me, so the Godly and vertuous, will accept of this my labour, and trauaile herein sustained, whose gentle fauour & good-

will, shal counterpoize, (& fane surmount with me) the maligne stomacks, & steme countenaūces of the other.

After that I had (right honorable) fully perfected this booke, I was minded, notwithstanding, bothe in regard of the straungenes of the matter it intreateth of, and also in respect of the rudenesse of my penne, to haue suppressed it for euer, for diuerse and sundrie causes, and neuer to haue offred it to the viewe of the World. But notwithstanding, being ouercome by the importunate request, and infatigable desire of my freinds, I graunted to publish the same, as now you see, is extant.

But, when I had once graūted to imprinte the same, I was in greater doubt than thē before, fearing, to whome I might dedicat the same so rude & impolished a worke. And withall I was not ignorant, how hard a thing it is in these daies to finde a Patrone of such bookes as this, which shewith to euery one his sin, & discouereth euery Mans wicked waies, which indeed, the vngodly can not at any hād abide, but as it were mad men disgorging their stomacks Cum in Authorē tum in codicem plenis buccis, & dentibus plusquam caninis rabidè feruntur:) they rage, thei fume and raile both against the AVTHOR and his booke. Thus (vacillante animo) my mind wādring too & fro, & resting, as it weare in extasie of despaire, at last I called to mind your honorable Lordship, whose praises haue pearced the Skies, & whose laudable vertues ar blowen, not ouer the realme of England onely, but euen to the furthest costs & parts of the world.

All whose vertues, and condigne praises, if I should take vpon mee to recount, I might as well number the starres in the Sky, or grasse vpon the Earth.

For, for Godly Wisdome, and zeale to the truth, is not your good Lordship (without offence be it spoken) comparable to the best? For sobrietie, affabilitie, and gentle curtesie to euerie one, farre excelling any.

For deuotion and compassion to the poore oppressed, in all places famous: For Godly fidelitie, to your Soueraigne, loue to the COVNTREY, and vertues in generall, euerie where most renowmed.

But least I might obscure, your Worthie commenda-

tions

tions with my vnlearned penne, (litle, or nothing at all, emphaticall) I will rather surceasse, than further to proceed hearein, cõtenting my self rather to haue giuen a shadowe of them, then to haue ciphered them foorth, which indeed are both infinit, and inexplicable.

In consideration (whereof) not withstanding that my Booke be simpler, baser, and meaner, than that it may (without blushing) present it self to your good Lordship (being far vnworthie of such an honorable Personage) yet according to your accustomed clemencie, I most humbly beseeche your good Lordship to receiue the same into your honors Patrociny and protection, accepting it as an infallible token of my faithfull hearte, seruice, and good will towardes your honorable Lordship: For proofe whereof, would GOD it might once come to passe, that if not otherwise, yet with my humble seruice, I might shewe foorth the faithfull & euer willing heart I beare in brest to your good Lordeship, protesting before Heauen and Earth, that though power want, yet shall fidilitie, and faithfulnes faile neuer.

And because, this my Booke is subiect (my very good Lord) to as many reproches, tauntes and reproofes, as euer was any litle booke subiect vnto (for that fewe can abyde to heare their sins detected) therefore I haue had the greater care to commit the same to the guardance & defence of your honour, rather thē to many others, not onely for that GOD hath made your honour a Lamp of light vnto the world, a mirrour of true nobilitie and a rare Phenix of integritie and perfection, but also hath made you his substitute, or vicegerent, to reforme vices, punish abuses, and correcte sinne.

And as in mercie he hath giuen you his power & autoritie, so hath he giuen you a hungrie desire to accomplish the same according to his will: Which zeale in your sacred brest, the LORD increase for euer.

For as your Lordship knoweth, reformation of maners and amendment of life, was neuer more needfull. For, was pride (the chiefest argument of this Booke) euer so rype? Doe not, both men and women (for the most part) euery one in generall goe attired in Silkes, Veluetes, Damasks, satans, and what not? which are attyre onely for the nobilitie and gentrie, and not for the other at

ame

any hand. Are not vnlawfull games', Plaies Enterludes, & the like euery where frequented? Is not whordome, couetousnesse, vsurie and the like daylie practised without all punishment of lawe or execution of iustice?

But hereof I nead to say no more, reseruyng the good consideration as well of these as of the rest, to your Lordships Godly Wisedome. Beseaching your good Lordship, to pardon my presumtion in speakyng thus much, for (Zelus domini hûc adegit me:) the zeale of my God hath driuen me heather.

Thus I ceese to molest your sacred eares any further with my rude speaches, most humbly beseaching your good Lordship not onely ro admit this my Booke into your honours patronage and protection, but also to persist, the iust Defender thereof, against the swinishe crew of railing Zoilvs & flowting Momvs with their complies of braging Thrasoes, and barking Phormions to whom it is easier to depraue all things, than to amend any thing themselues. But if I shall perceiue the same to be accepted of your honour, besides that I shal not care for a thousand others disliking the same, I shal not onely thinke my self to haue receiued a sufficient guerdon for my paines & shalbe therby greatly incoraged (if GOD permit) hereafter, to take in hand some memorable thing to your immortall praise, honour and renowm, but also shal daylie praie to GOD, for your good Lordship long to continue, to his good pleasure and your harts desire, with increase of Godly honour, reward of laudable vertue, & eternall felicitie in the Heavens, by Iesus Christ.

Columna gloriæ virtus.

Your Honors to commaund in the Lorde.

PHILLIP Stubbes.

PHILIPPVS STV-
BEVS CADIDO LECTORI.

OFfendit nimia te garrulitate libellus
fortè meus, Lector, miror id ipse nihil.
Obsitus est etenim verborũ colluuiõe
plusquam vandalica, rebus & insipidis.
Quare si sapias operam ne perdito posthac
nostra legendo, legas vtiliora, vale.

¶ Idem in Zoilum.

ZOILE cum tanta rabie exardescis in omnes,
non aliter rabidus, quàm solet ipse canis:
Dente Theonino rodens alios, calomoque,
incessens hos, qui nil, nocuere tibi:
Vipereã in cunctos vibrans O Zoile linguam,
linguam quam inficiunt toxica dira tuam:
Cum Debacchandi finis sit Zoile nullus,
hora quieta tibi nullaque prætereat:
Cum tumeas veluti ventrosus ZOILE buſo,
demiror medius quòd minus ipse crepes.

¶ Aliud in eundem.

Dæmones ad tetrum descendat Zoilus antrũ,
hunc lacerent furiæ, Cerborus ore voret.
Imprecor at misero quid pænas, cui satis intus
dæmona circumfert pectore namque suo.

¶ Eiusdem aliud.

Si tibi prolixus nimium liber iste videtur
pauca legas, poterit sic liber esse breuis.

C.B. In commendation
of the Auctors lucubrations.

YOU Sages graue with heares so heare,
attend what you doe heare:
And eke you youthfull gallants all,
marke well and giue good eare.
You princely peeres and Senatours,
in sacred hearts imprint:
These saiyngs wise, and prudent eke,
to practize doe not stint.
You Bishoppes, and you prelates all,
learne here your flocke to keepe:
You Ministers, and Preachers eke,
to feede your seely sheepe.
You Commons all, whiche doe inioye,
bothe high and lowe degree:
Step boldly in amongest the route,
and view with single eye:
This perfect glasse, and mirror pure,
whiche doeth your sinnes descrie:
And sacred precepts doeth prescribe,
by name Anatomie.
Approche therefore bothe high and lowe,
this Booke see that thou buye:
And learne thy self by sacred loze,
in vertue for to dye.
To God, to Queene, to all men eke,
how thou thy self shouldst frame:
To liue, to dye in vertues lawes,
to win in moztall fame.

Loe

Loe here (you readers all) the gaine,
whiche you herein maie haue:
Delay not then, giue Stubbes the praise,
since freely he it gaue.
Loe here my freende his freendly harte,
whiche he to Countrey beares:
His taken paines to all he sendes,
with sighes and tricklyng teares.
In his behalfe I as his freende,
doe humbly of you craue:
His willing minde accept, and giue,
him praise he ought to haue.

FINIS.

τὴς ἀρετὴς δεγοῦ ἢ τευχ ἢ
αλδαιαχὴ.

A.D. In commendation of the Auctor and his Booke.

IF mortall man maie challenge praise,
For any thing doen in this life:
Then maie our Stubbes, at all assaies,
Inioye the same withouten strife.
Not onely for his Godly zeale,
and Christian life accordinglie:
But also for his Booke in sale,
Here present now before thyne eye.
Herein the Abuses of these daies,
As in a glasse thou maiest beholde:
Oh buy it then, heare what he saies,
And giue him thankes an hundred folde.

I.F. In commendation of *the Aucthor and his booke.*

SHall men prophane, Who toyes haue writ,
And wanton Pamphlets ſtore:
Whiche onely tend to nouriſhe vice,
And wickedneſſe the more:
Deſerue their praiſe, and for the ſame,
Accepted be of all,
And ſhall not this our Author then,
receiue the Lawrell pall?
Who for good will in ſacred breaſt,
He beares to natiue ſoyle,
Hath publiſhed this godly Booke;
With mickle paine and toyle?
Wherein, as in a Mirrour pure
Thou maieſt beholde and ſee,
The vices of the Worlde diſplaied
Apparent to the eye.
He flattereth none, as moſt men doe,
In hope to gaine a price:
But ſhewes to all their wickedneſſe,
And Gods diuine Iuſtice.
A Godlier Booke hath not beene made,
Nor meeter for theſe daies:
Oh read it then, thanke God for it,
Let Th' Author haue his praiſe.

The

THE AVTHOR AND HIS BOOKE.

NOw hauing made thee, seely Booke,
and brought thee to this frame:
Full loth I am to publishe thee,
least thou impaire my name.

The Booke.

Why so? good Maister, what's the cause,
why you so loth should be,
To send me forth into the Worlde,
my fortune for to trye?

The Author

This is the cause, for that I knowe,
the wicked thou wilt moue:
And eke because thy ignoraunce
is suche, as fewe can loue.

The Booke.

I doubt not, but all Godly men,
will loue and like me well:
And for the other I care not,
in pride although they swell.

The Author.

Thou art also no lesse in thrall,
and subiect euery waie:
To MOMVS and to ZOILVS crew,
Who'le dayly at thee bay.

The Booke.

Though MOMVS rage, and ZOILVS carpe:
I feare them not at all,
The Lorde my God in whom I trust,
shall cause them soone to fall.

The Author.

Well, sith thou wouldst so faine be gone,
I can thee not withholde:
Adieu therefore, God be thy speede,
and blesse thee an hundred folde.

The Booke.

And you also good Maister mine,
God blesse you with his grace:
Preserue you still, and graunt to you,
in Heauen a dwelling place.

The Anatomie of Abuſes in Ailgna.

The Interlocutors, or Speakers.

SPVDEVS. PHILOPONVS.

GOD giue you good Morowe, Maiſter Philoponus.

Philo. And you alſo good Brother Spudeus.

Spud. I am glad to ſee you in good health, for it was bruted abroad in our countrey (by reaſon of your diſcontinuance frō thence I thinke) that you were dead, long agone.

Lying fame oftentimes a lyer.

Philo. In deed, I haue ſpent ſome time abroad els-where, than in my natiue Countrey (I muſt needes confeſſe) but, how falſe that report is (by whom ſoeuer it was firſt broched, or how farre ſo euer it be diſperſed) your preſēt eies cā witneſſe.

Spud. I pray you, what courſe of life haue you lead in this your long abſence, forth of you owne Countrey?

The place where the Author harh trauayled.

Philo. Truely (brother) I haue lead the life of a poore Trauailer, in a certaine famous Iland, once named, Ainabla, after, Ainatirb, but nowe preſently called Ailgna: wherein I haue liued theſe ſeuen Winters, and more, trauayling from place to place, euen al the land ouer indifferētly.

Spud. That was to your no ſmall charges, I am ſure?

Philo

Philo. It was so: but what then? I thank God I haue atchieued it, and by his diuine assistaunce prosperously accomplished it, his glorious name (worthie of all magnificence,) be eternally prayssed therefore.

Trauayling chargeable.

Spud. To what ende, did you take in hand this great trauaile, if I may be so bolde as to aske?

Philo. Truely, to see fashions, to acquaint my selfe with the natures, qualities, properties, and conditions of all men, to breake my selfe to the worlde, to learne nurture, good demeanour, and ciuil behauour: to se the goodly situation of Cities, Townes, & countreis, with their prospects, and commodities: and finally, to learne the state of all things in generall: al which I could neuer haue learned in my owne countrey. For (in my poore iudgement) who so sitteth at home, euer cõmorant in owne place, knoweth nothing, in respect of him, that trauaileth abroade: and he that knoweth nothing, is a brute Beast. But hee that knoweth all thinges (which thing none doth but God alone) he is (as it were) a God amõgst men. And seeing there is a perfection in knowledge, as in euery thing els, euery man ought to desire that perfection: for in my iudgement, there is as much difference (almost) betwixt a man that hath trauayled much, and him that hath dwelt euer in one place, (in respect of knowledge, & science of things) as is betweene a man liuing, and one dead in graue. And therefore I haue had a great felicitie in trauayling abroade.

The causes that mooued the Author to take this trauaile in hand.

The differẽce betwixt a mã that hath trauailed, and a man that hath not.

Spud. Seyng that by diuine prouidence, wee are heare met together, let vs (vntill we come to the ende of our purposed Journey) vse some conference of the state of the worlde now at this daie, as well to recreate our mindes, as to cut of the tediousnesse of our Journey.

The benifite of a good Companion to trauaile withall.

Philo. I am very well content so to doe, reioysing not a little of your good company: For Comes facundus in via, pro vehiculo est. *A good Companion to trauaile withall, is in steade of a Wagon, or Chariot.* For as the one doeth ease the painefulnesse of the waie, so doeth the other alleuiat the irksomnesse of the Journey intended.

A request to auoide scandal or offẽce,

Spud. But, before I enter combate with you, (because I am a Countrey man, rude and vnlearned: and you, a Ciuilian, indued with great wisdome, knowledge, and experience) I most humbly beseech you, that you will not bee offended with me, though I talke with you somewhat rudely, without either polished words, or filed speeches, whiche your wisedome doeth require, and my insufficiencie and inabilitie being such, is not able to performe.

Philo. Your speeches (I put you out of doubt) shall not be offensiue to me, if they bee not offensiue to God, first.

Spud. I praie you then, what maner of Countrey is that Ailgna, where you say you haue trauailed so muche?

Ailgna, a goodly countrey.

Philo. A pleasant and famous Iland, immured about with the Sea, as it were with a wall,

wherein

wherein the aire is temperat, the ground fertile, the earth aboundyng with all thinges, either necessarie for men, or needfull for beast.

Spud. What kinde of people are they that inhabite that Countrey?

Philo. A strong kinde of people, audacious, bolde, puissant, and heroicall, of great magnanimitie, valiauncie and prowes, of an incomparable feature, of an excellent complextion, and in all humanitie, inferiour to none vnder the Sunne. The people of Ailgna.

Spud. This people whom God hath thus blessed, must needes bee a very Godly people, either els they be meere ingrate, to God the authour of all grace, and of these their blessings especially?

Philo. It greeueth me to remember their liues, or to make mention of their waies: for notwithstandyng that the Lorde hath blessed that Land, with the knowledge of his truth aboue all other Landes in the World: yet is there not a people more corrupt, wicked, or peruerse, liuyng vpon the face of the earth. The liues of the people of Ailgna.

Spud. Frō whence spring al these euils in mā? for we see euery one is inclined to sin naturally, and there is no flesh which liueth, and sinneth not?

Philo. All wickednesse, mischeefe, and sinne, (doubt you not brother Spud.) springeth frō our auncient enemie the Deuill, the inueterate corruption of our nature, and the intestine malice of our owne harts, as from the causes and originals of all vncleannes, & impurity what soeuer. But we are now new creatures, and adoptiue children From whence all euilles spring in man.

created in Christ Jesus to do good workes, which God hath prepared for vs to walke in, & therefore ought we to haue no felowship with the workes of darkenesse, but to put on the armour of light, to walke in newnesse of life, & to worke our saluatiõ in feare and trembling: as the Apostle saith. And our sauiour Christ biddeth vs so to worke, as our workes may glorifie our heauenly Father. But (alas) the contrarie is most true, for there is no sinne, which was euer broached in any age, that flourisheth not now. And therefore the fearefull day of the Lord cannot be farre of: at which day, all the worlde shall stand in flashing fire, and then shall Christ our Sauiour come marching in the Cloudes of heauen, with this dreadful Taratantara sounding in eche mans eare: *Arise you dead, and come to iudgement*, and then shal the Lord reward euery man after his owne workes. But how litle this day is feared, how finaly perpended, and how slenderly regarded in Ailgna, to consider, it greeueth me to the very heart, and there is almost no life in me.

We ought to haue no dealing with the workes of the flesh.

The daie of Dome not regarded.

Spud. It is but a folly to greeue at them, who sorrowe not for themselues. Let them sinke in their owne sinne: liue wel your selfe and you shal not answere for them, nor they for you. Is it not written: Vnusquisque portabit suum onus. *Euery one shal beare his owne burthen.* Anima quæ pecauerit, ipsa morietur, *the soule that sinneth shall dye?* Wherefore, surcease to sorow or greeue any more for them: for by al probable cõiectures,

Euery man must answere for himselfe.

they

they are such, as the Lorde hath cast of into a preiudicate opinion, and preordinate to destruction, that his power, his glorie, and Justice, may appeare to all the worlde.

Philo. Oh brother, there is no Christian man, in whose harte shineth scintillula vlla pietatis, *any sparke of God his grace*, who will not greeue seeing his brethren and sisters in the Lord, members of the same body, coheyres of the same kingdome, and purchased with one and the same inestimable price of Christ his blood, runne desperatly headlong into the gulphe of destructiō and Laberinth of perdition. If the least or meanest member of thy whole body, be hurt, wounded, cicatrized or bused, doeth not the heart, and euery member of the body, feele the anguish and payne of the greeued parte, seeking and endeuouring by al meanes possible (euery one in his office and calling) to repaire the same, and neuer ioying, vntill it be restored againe to his former integritie and perfection? Which thing in the balance of Christian charitie, consideratly weighed, mooueth me, and ought to moue any good Christian man to mourne for their defection, assaying by al meanes possible to reduce & to bring them home againe, that their soules may be saued in the day of the Lorde. And the Apostle commaundeth vs, to the vttermost of our power (vt simus alter alterius emolumento) *that we be an ayde and help one to another*. And that we do good to al men, dum tempus habemus, *whilest we haue time*. To

The mutuall harmony of one member with another

weepe

weepe with them that weepe, to mourne with them that mourne, and to be of like affection one towards another. And common reason aduertiseth vs, that we are not borne for our selues onely: for Ortus nostri partem patria, partem amici, partem parentes vendicant. *Our Countrey challengeth a parte of our birth, our brethren and friends require an other parte, and our parents* (& that optimo iure) *doe vendicate a third part.* Wherefore, I wil assay to do thē good (if I can) by discouering their abuses, & laying open their inormities, that they seeing the greeuousnesse of their maladies, and danger of their diseaels, may in time seeke to the true Phisition, & expert Chirurgion of their soules Christ Iesus, of whō only cōmeth al health & grace, & so eternally be saued.

No mā borne for himselfe.

Spud. Seeing that so many and so heinous inormities doe raigne and rage in Ailgna, as your wordes doe import, and which moue you to such intestine sorrowe, and grieke of mind: I pray you describe vnto me more particularly some of those Capitall abuses, and horrible crimes, which are there frequented, and which dishonor the Maiestie of God most, as you suppose?

A PARTICVLAR DESCRIPTION of pride, the principall abuse in *Ailgna*, *and how many fold it is.*

PHILOPONVS.

YOU doe wel to request me, to discipher forth, part, of those great Abuses (and Cardinall Vices)

Vices) vsed in Ailgna, for no man (in any Catalogue, how prolixe soeuer) is able to comprehend the some of al Abuses there in practise. And wher as you would haue me, to speake of those capitall and cheef Abuses, whiche both are deadly in their owne nature, and which offende the maiestie of God most (as I suppose): Ye thinke you hercin shake hands, with the sworne enemies of GOD the Papistes, who saie, there are twoo kindes of sinns, the one Veniall, the other lethall or deadly. But you must vnderstande, that there is not the least sin, þis cõmitted, either in thought, word, or deed, (yea, Væ vniuersæ iustitiæ nostræ, si remota misericordia iudicetur. *Wo be to all our righteousnesse, if mercie put awaie, it should be iudged:*) but it is damnable, Dempta misericordia Dei, *If the mercy of God be taken away.* And again, there is no sinne so lethall, nor yet any offence so grieuous, which the grace and mercie of God is not able to counteruaile withal, and if it be his good pleasure, to blot it out for euer. So that you see now, there is no sinne so Veniall, but if the mercie of God, be not stretched forth, it is damnable: nor yet any sin so mortall, which by the grace and mercie of God, may not be done away. And therfore, as wee are not to presume of the one, so are we not to despaire of the other. But to returne againe to the satisfiyng of your request. The greatest Abuse, which in my iudgement, both offẽdeth God most, & is there not a little aduanced, is, the execrable sinne of Pride, and excesse in Apparel, which

The number of Abuses in Ailgna infinit

All sinne in it owne nature is mortall.

The greatest Abuse which offẽdeth God most, is pride.

whiche is there so stinckyng ripe, as the filthie fruites, and lothsome myggges thereof, haue long since presented themselues, before the Throne of the Maiestie of God, callyng and cryng for vengeaunce daye and night incessantly.

Spud. Wherefore haue you intended to speake of Pride the first of all, giuing it the first place in your tractation? Because it is euill in it self and ỹ efficient cause of euill, or for some other purpose?

Pride the beginning of all euils.

Philo. For no other cause, but for that I thinke it, not onely euill and damnable in it owne Nature, but also the very efficient cause of al euilles. And therefore the wise man was bold to call it, Initium omnium malorum, *The beginnyng and welspring of all euilles*. For, as from the roote all naturall thynges doo growe, and take their beginnyng: So from the cursed root of pestiferous Pride, doo all euilles spryout, and thereof, are ingenerate. Therefore, maie Pride be called not improperly, Matercula & Origo omnium vitiorum, *The Mother and Nurse of all mischeef*.

Eccle. 10.

What is it but pride dares attempt it.

For, what facte so hainous, what crime so flagicious, what deede so perillous, what attempte so vētrous, what enterpryze so pernicious, or what thyng so offensiue to God, or hurtfull to man, is there, in all the world, whiche man (of himself a very Sathanas) will not willingly attempt, to maintaine his Pride withal? Hereof euery daies successe ministreth proofe sufficient.

Spud. How manifolde is this sinne of Pride, whereby the glorie of GOD is defaced, and his Maiesty

Maiestie so greeuously offended?

Philo. Pride is tripartite, namely, the Pride of the harte, the Pride of the mouth, and the Pride of apparell, the last whereof (vnlesse I bee deceiued) offendeth God more then the other twoo. For, as the Pride of the harte, and of the mouthe, are not opposite to the eye, nor visible to the sight, and therefore can not intice others to vanitie and sin (notwithstandyng they be greeuous sinnes in the sight of God) so the Pride of apparell, obiecte to the sight, as an exemplarie of euill, inducth the whole man to wickednesse and sinne. Pride is three fold, pride of the hart, prid of the mouth and pride of apparell.

Spud. Howe is the Pride of the harte committed?

philo. Pride of the harte is perpetrate, when as a man liftyng hymself on high, thinketh of hymself, aboue that whiche he is: dreampng a perfection of himself, when he is nothyng lesse: and in respecte of himself, condemnethe, vilefieth and reprocheth all others, thinkyng none comparable to himself, whose righteousnesse, notwithstandyng, is like to the polluted clothe, of a menstruous woman. Therefore, the Pride of the harte, maie bee saied, to bee a rebellious elation, or liftyng vpp of the mynde, against the Law of GOD, attributyng and ascribyng that vnto hymself, whiche is proper to GOD onely. And although it bee the Lorde, Qui operatur in nobis et velle, & posse, *who woorketh in vs, bothe the will and power to doe good:* Ne gloriaretur omnis caro, *Least any flesh* Isaias. 50. What pride [illegible] is.

should

shoulde boast of his owne power and strength, yet
ΦΙΛΑΥΤΙΑ pryde, with his Cosin germain φιλαυτια, which is Self-loue, perswadeth him, that he hath need of no mans help but his owne: That he stãdeth by his owne proper strength & power, and by no mãs else, and that he is al in al, yea, so perfect and good as no more can be required or exacted of him.

Spud. Howe is the Pride of wordes, or Pride of the mouth committed?

How pride of wordes, or of the mouth is committed.

Philo. Pride of the mouth, or of wordes, is, when wee boast, bragge, or glorie, either of our selues, our Kinred, Consanguinitie, Birth, Parentage, and such like: or when wee extoll our selues in respect of vertue, sanctimonie of life, sinceritie of godlinesse, and the like, which either is in vs, or which we pretend to be in vs. In this kinde of Pride (as in the other) almost euery one offendeth: for shall you not haue all (in a maner) boast and vaunt themselues of their auncestors, and progenitors? Saying and cryng aperto ore with open mouth: I am a Gentleman, I am worshipful, I am honourable, I am Noble, and I can not tell what: My father was this, my father was that: I am come of this house, and I am come of that: I was borne of this race, and I was borne of that, I am sprong of this stocke, and I of that? Whereas, Dame Nature bringeth vs al into the worlde, after one sorte, and receiueth all againe, into the wombe of our mother (the bowells of the earth) al in one and the same order & maner, without any difference or deuersitie at all, whereof more

Vainglorious ostentation of birthes, & parentage &c.

more here after shalbe spoken.

Spud. How is Pride of Apparell committed?

Philo. By wearyng of Apparrell more gorgeous, sumptuous, and precious thē our state, calling, or condition of life requireth, wherby, we are puffed vp into Pride, and inforced to thinke of our selues, more then we ought, beyng but vile earth and miserable sinners. And this sin of Apparell (as I haue saied before) hurteth more then the other two, for the sinne of the harte, hurteth none, but the Author, in whom it breedeth, so long as it bursteth not forthe into exteriour action: And the Pride of the mouth (whiche consisteth, as I haue said, in ostenting and braggyng of some singuler vertue, either in hym self, or some other of his kinred, & which he arrogateth to himself (as it were by Hereditarie possession, or lineall dissent from his progenitors) though it be meere vngodlie in it owne nature, yet is it not permanent (for Verba citò auolant, et euanescunt in aerem. *words soone fly away and vanish into the aire*, not leauing any print or character behind them to offend the eyes.) But this sin of excesse in Apparell remaineth as an exāple of euill before our eyes, and is a prouocatiue to sin, as experience dayly proueth.

How pride of Apparell, is perpetrate & committed.

Spud. Would you not haue men to obserue a decencie, acomelinesse, and a decorum in their vsuall Attire? Doeth not the worde of God commaund al thinges to be done decenter, & secundū ordinē ciuilē? *decently, & after a ciuile maner?*

A decorum to be obserued.

Philo. Yea truly. I would wishe, that a decen-

rie, a comely order, and as you ſaie, a decorum were obſerued, as well in Attire, as in all thinges els: But, would God the contrary were not true: For do not ẏ moſt of our nouell Inuentions, and new fangled faſhions, rather deforme vs, then adorne vs: diſguiſe vs, then becom vs: Making vs rather to reſemble ſauage Beaſts, & ſtearne Mōſters, then continent, ſober and chaſt Chriſtians?

Our apparell rather deformeth, then adorneth vs.

Spud. Hath this contagious infectiō, of Pride in Apparell, infected and poyſoned any other countries beſides Ailgna, ſuppoſe you?

Philo. No doubt, but this poiſon of Pride hath ſhed forth his influence, and poured forth his ſtinking dregges ouer al the face of the earth, but yet I am ſure, there is not any people vnder the Zodiacke of heauē, how clowniſh, rurall, or brutiſhe ſoeuer, ſo poiſoned with this Arſnecke of Pride, or that hath drunke ſo deepe of this impetionate cup, as Ailgna hath, with greef of conſcience I ſpeake it, with ſorowe I ſee it, and with teares I lament it.

Circes cuppes and Medeas pottes haue made Englād dronken with Pride.

No countrey ſo drunken with pride as Ailgna.

Spud. But I haue heard them ſaye, that other Nations paſſe thē, for exquiſite brauerie in Apparell: as, the Italians, the Athenians, the Spaniardes, the Caldeans, Heluetians, Zuitzers, Venitians Muſcouians, and ſuch like: Now, whether this be true or not, I greatly deſire to know.

Philo. This is but a viſour, or cloke, to couer their owne ſhame withall: onely ſpoken, not proued: forged in the deceptfull mint of their owne braines: for (if credite maie be giuen to auncient

writers,)

writers,) the Egyptians are saied, neuer to haue changed their fashion, or altred the forme of their first Attire, from the beginnyng to this daie: As Iacobus Stuperius, lib, de diuersis nostræ ætatis habitibus. Pag. 16. affirmeth. The Grecians are saied, to vse but one kinde of Apparell without any chaunge: that is to wit, a long goune, reaching doune to the ground. The Germaines, are thought to be so precise, in obseruing one vniform fashiõ in apparell, as thei haue neuer receeded frõ their first originall: as the said Stuperius saieth, in these words: Non enim mores leuiter mutare vetustos, Germanus vnquam cõsueuit incola: which in English verse, is thus much in effect.

Stuperius.

The Germaine people neuer vse,
lightly to chop and chaung:
Their customes old, or els Attire,
wherein abroade they raunge.

The Muscouians, Athenians, Italians, Brasilians, Affricanes, Asians, Cantabrians, Hungarians, Ethiopians, or els what nations soeuer, vnder the Sunne, are so farre behinde the people of Ailgna, in exquisetneſſe of Apparell, as in effect, they esteeme it little or nothing at all, so it repell the cold, and couer their shame: yea, some of them are so finally addicted thereto, that settyng apart all honestie and shame, they goe cleane naked. Other some meanely apparelled, some in Beastes Skinnes, some in haire, and what euer they can get, some in one thing, some in an other, nothyng regarding either hosen, shoes, bandes, ruffes, shirtes

All Nations inferiour to Ailgna for pride of apparell.

tes, or any thing els. And the ciuilest nations that are, be so farre estraunged from the Pride of Apparell, that they esteeme hym as brauely attired, that is clothed in our Carzies, Frizes, Rugges, and other kindes of clothe, as we doe hym that is clad all ouer in silkes, Ueluets, Satens, Damaskes, Grograins, Taffaties, and suche like. So that hereby you see, that they speake vntruly that saie, that other nations exceede them in brauerie of apparell. For it is manifest that all other nations vnder the Sunne, how straunge, how newe, how fine, or how comely soeuer they thinke their fashions to be, when thei be compared with the diuerse fashions, and sondrie formes of apparell in Ailgna, are most vnhandsome, brutishe, and monstrous. And hereby it appeareth, that no people in the world, are so curious in new fangles, as they of Ailgna b But graunce it were so, and admit that others excelled them, (whiche is false) shall wee doe euill, because they doe so? shall their wickednesse excuse vs of sinne, if we commit the like and worse? Shall not the soule that sinneth dye? Wherefore let vs not sinne in presumption, with the multitude, because they doe so, least we be plagued with them, because wee doe the like. Moreouer, those countries are riche and welthie of thē selues, abounding with all kinde of precious ornamentes, and riche attire, as Silkes, Ueluets, Satēs, Damaskes, Sarcenet, Taffeta, Thālet and the like (for all these are made in those forain countreies) and therefore if they weare them, they

No people so curious in newe fangles as they of Ailgna.

Other Countries not to be blamed, tho they goe in Silks, Veluets and why.

are

are not to bee blamed, as not hauyng any other kinde of clothing, to couer themselues withall. So if wee would content our selues with suche kinde of attire, as our owne countrey doeth affoord vs, it were somewhat tollerable. But wee are so surprised in Pride, that if it come not frō beyonde the seas, it is not woorthe a strawe. And thus wee impouerishe our selues, in buiyng their trifling marchandizes, more pleasant then necessary, and inriche them, who laugh at vs in their sleeues, to see our greate follie in affecting of trifles, and parting with good Marchandizes for them. And how little they esteeme of Silkes, Veluets, Satens, Damaskes, and suche like, we maie easely see, in that they sell them to vs for our Woolles, Frizes, Rugges, Carzies, and the like, whiche they would neuer doe, if they esteemed of them as much as we doe. So that you see they are forced of necessitie, to weare suche riche attire, wanting other thynges (whereof wee haue store) to inuest thēselues withal. But who seeth not (except wilfullie blinde) that no necessitie compelleth vs to weare thē, hauyng abundance of other thinges to attire our selues with, both hādsomer, warmer & comlier thē they in euery respect: but far fetched and deare bought, is good for ladies they saie.

Other Countries esteeme not so much of silkes, veluets, as we do

Spud. Doe you thinke it not permitted to any, hauyng store of other necessarie clothyng, to weare Silkes, Veluettes, Taffatis, and other suche riche attire, of what calling soeuer they be?

Philo. I doubt not, but it is lawfull for the no-

Euery man maie weare apparell accordyng to his calling.

bilitie the gentrie, and the Magistrie, to weare riche attire, euery one in their callyng. The nobility & gentrie to innoble, garnish, & set forth their birthes, dignities, & estates. The Magistrie to dignifie their callynges, & to demonstrate the excellencie, the maiestie, and worthinesse of their offices, and functions, thereby to strike a terrour and feare into the hartes of the people, to offēd against their office, and authority: but yet would I wish, that what so is superfluous or ouermuch, either in the one, or in the other, should bee distributed, and erogate, to the helpe and subuention of the poore members of Christ Jesus, of whom an infinite number daiely perishe, through want of necessarie refection, and due sustentation to their bodies. And as for priuate subiectes, it is not at any hande lawfull, that they should weare silkes, Veluets, Satens: Damaskes, golde, siluer, and what they list (though they be neuer so able to maintaine it) except they beyng in some kinde of office in ỳ cōmon wealth, doe vse it for the dignifying and innoblyng of the same. Or at the commaundment of their superintendent, or Archpriimate, for some speciall consideration, or purpose. But now there is suche a confuse mingle mangle of apparell in Ailgna, and suche preposterous excesse thereof, as euery one is permitted to flaunt it out, in what apparell he lusteth hymself, or can get by any kinde of meanes. So that it is very harde to know, who is noble, who is worshipfull, who is a gentleman who is not: for you shal haue

The nobilitie maie weare gorgious attire, and why

Magistrates maie weare sumptuous attire, & why.

Not lawfull for priuate subiectes to weare sumptuous attyre.

those,

those, which are neither of the nobilitie, gentilitie, nor yeomanrie, no, nor yet any Magistrate or officer in the common wealth, go daiely in silkes, Veluettes, Satens, Damaskes, Taffaties, and suche like: notwithstandyng, that they be bothe base by birthe, meane by estate, and seruile by calling. And this I compte a greate confusion, and a generall disorder in a christian cōmon wealth.

Hard to know a Gentleman frō an other by apparell.

Spud. If it bee not lawfull for euery one, to weare, Silkes, Veluetts, Satens, Damaskes, Taffaties, gold, siluer, precious stones, and what not, wherfore did the Lorde make and ordain thē?

Philo. I denie not, but they maie bee worne of them, who want other thinges to clothe thē with all, or of the nobilitie, gentilitie, or magistrie, for the causes abouesaied, but not of euery proude Thraso indifferently, that hath store of other attire inough. And yet did not the Lorde ordaine these riche ornaments, and gorgious vestmentes to be worne of all men, or of any, so muche as to splendish, beautifie, and set forthe, the Maiestie & glorie of this his earthly kyngdome: for, as cloth of gold, Arase, Tapestrie, and suche other riche ornamentes, pendices, and hangynges in a house of estate, serue not onely to manual vses and seruile occupations, but also to decore, to beautifie, and become the house, and to shewe the riche estate and glorie of the owner: so these riche ornamentes, and sumpteous vestments, of the earthly territorie of this worlde, doe not onely serue to bee worne of them, to whom it doeth appertaine (as

Wherfore the Lorde maide riche ornamentes.

Whereto riche ornamentes doe serue.

before (but also to shewe forth, the power: wealth: dignitie, riches, and glorie of the lorde, the author of all thinges. And herein the Prouidence, and mercie of God appereth most plainly, for where there is store of other clothyng, there hath he giuē lesse store of Silkes, Uelucts, Satens, Damaskes, and suche like: and where there is plentie of them, there is no clothyng els, almost, and thus the lord hath dealt, for that euery countrey should be content with their owne kind of attire: except necessitie inforce the contrarie, for then wee are to vse our libertie in the feare of God.

Spud. I pray you let me intreat you, to shew me wherfore our apparel was giuen vs, and by whō?

Philo. Your request is bothe diffuse and intricate, and more then my weake and infirme knowledge is able to performe: yet, leaſt I might bee adiudged vnwilling to doe good, I will assaie to doe the best that I can.

Whē where, and for what cause our apparell was geuen vs.

Whē the lord our God, a spirituall, intellectible vnderstandyng substance, incomprehensible immensurable, and inaccessible, had by his word, and heauenly wisdome Christ Jesus, created and made the world, and all thinges therein contained, the sixt date he created mā, after his owne similitude and likenesse, in innocencie, holinesse, righteousnesse, and all kind of perfection: And placyng hym in Paradise terrestriall, commaunded him to till and manure the same. Then the deuill, an old maligner of mankinde, who before was an Angel in heauen, and through the sin

of

of Pride, in arogating to him selfe, the seate and throne of Gods maiestie, cast downe into the lake of Hell, enuying mans glorious estate, which he then had lost, came vnto man in Paradise, and inticed hym (oh toreous Serpent) to eate of the forbidden fraite, whereof the Lorde God had forbidden hym to taste, on paine of his life: notwithstanding Adam condescending to the perswations of his wife, or rather of the Serpent, hauing buzzed his venemous suggestions into their eares, tooke of the Apple, and did eate, contrarie to the expresse commaundement of his God. This doen, their eyes were opened, they sawe their nakednesse, & were not a little ashamed (and yet before sinne was committed, thei being both naked, were not ashamed, but sinne once committed, thei became vncleane, filthy, lothsome, and deformed) and sewed them garmentes of Figge leaues together, to couer their shame withall. Then the Lord pitying their miserie, and loathing their deformitie, gaue them peltes, felles & skins of beastes, to make thē garments withal, to ỹ end that their shamefull partes might lesse appeare: Yet some are so brasen faced, and so impudent, that to make the deuill and his members sport, will not sticke to make open shewe of those partes, which God commandeth to bee couered, Nature willeth to be hid, and honestie is ashamed once to behold, or looke vpon.

The fall of man by the malice of the deuill.

Impudent beastes that shewe their priuities.

Spud. I gather by your wordes three speciall pointes. First, that sinne was the cause why our

apparell

apparell was giuen vs. Secondly, that God is the authour, and giuer thereof. Thirdly, that it was giuen vs to couer our shame withall, and not to feede the insaciable desires of mens wanton and luxurious eyes.

Wherefore our apparell was giuee vs.

Philo. Your collection is very true. Then seyng that our apparell was giuen vs of God to couer our shame, to keepe our bodies from cold, and to be as pricks in our eyes, to put vs in mind of our miseries, frailties, imperfections and sin, of our backslidyng from the commaundementes of God and obedience of the highest, and to excite vs the rather to contrition, and compunction of the spirite, to bewaile our miserie, and to craue mercie at the mercifull handes of God, let vs bee thankfull to God for them, be sory for our sinnes, (which were the causes thereof) and vse them to the glorie of our God, and the benefite of our bodies & soules, against the great daie of the Lorde appeare. But (alas) these good creatures, whiche the Lorde our God, gaue vs for the respectes before rehearsed, we haue so peruerted, as now they serue in steade of the deuilles nettes, to intangle poore soules in: for euery one nowe adaies (almost) deck and paint their Sepulchres (their bodies I meane) with all kinde of brauerie, what soeuer can bee deuised, to delight the eyes of the vnchast beholders, whereby God is dishonored, offence ministred, & muche sinne daiely committed, as in further discourse shall plainly appeare.

Mens bodies liuyng sepulchers.

Spud. Did the Lorde clothe our first parents

in

in leather, as not hauyng any thyng more precious to attire them withall, or for that, it might be a permanent rule, or paterne vnto vs (his posteritie) for euer, whereafter we are of force to make all our garmentes, so as it is not now lawfull to go in riche attire, without offēdyng his maiestie?

Philo. Although the lorde did not clothe them so meanely, for that he had nothyng els, more precious to attire them withall (for Domini est terra, & plenitudo eius, *the earth is the Lordes, and the fulnesse thereof*, saieth the Lorde by his Psalmist: and by his Prophet, Gold is mine, siluer is mine, & all the riches of the world is my own) yet no doubt, but he would that this their meane and base attire, should be as a rule, or pedagogie vnto vs, to teach vs that we ought rather to walk meanely, and simplie, then gorgiouslie, or pōpouslie: rather seruyng present necessitie, then regardyng the wāton appetites of our lasciuious mindes: notwithstādyng, I suppose not, that his heauenlie Maiestie would, that these garmentes of leather, should stande as a rule or patterne of necessitie vnto vs, whereafter we should be bounde to shape all our apparell for euer, or els greeuously to offende: but yet by this, wee maie see, his blessed will is, that we should rather goe an ace beneath our degree, then a iot aboue. And that any simple couering pleaseth the Godly, so that it repell the colde, and couer the shame, it is more then manifest, as well by the legendes of prophane Historiographers, Cronologers, and other

In our apparell we ought rather to obey necessitie, then to feede vanitie.

ther Writers, as also by the censures, examples and liues of all Godly, since the beginning of the woylde: And if the Loyde would not, that the attire of Adam, should haue bene a signe, oy paterne of mediocritie vnto vs, he both in mercie woulde, and in his mightie power could haue inuested them in silkes, Uelucts, Satens, Grograines, Golde, Siluer, and what not. But the Loyd our God foresawe, that if he had clothed man, in rich and gozgious attire (such is our procliuitie to sinne) he would haue bene proude thereof, as wee see it is come to passe at this day (God amend it) and thereby purchase to himselfe, his bodie and soule, eternall damnation.

Adam his meane kinde of attire was a signe of mediocritie vnto vs in our apparell.

Spud. Then it seemeth a thing materiall, and of great importance, that wee resemble our first parents in austeritie of apparell and simplicitie of attire, so much as may be possible, both it not?

No religion reposed in apparell.

Philo. I put no religion in going, oy not going in the like simple attire of our parents Adam and Eua, (as the Sozbonicall Papistes doe, placyng all their religion in heathen garmentes, and Romish ragges) so that we obserue a meane, and exceede not in pride. But notwithstanding, if we approched a little nerer them, in godly simplicitie and Chzistian sobziete, both of apparell and maner of liuing, we should not onely please God a greate deale the moze, and enriche our Countrey, but also auoyde many scandalles and offences, which growe dayly by our excessiue riot, and riotous excesse in apparell. For both not the apparell

parell stirre vp the hearte to pride: doeth it not intice others to sinne: and doeth not sinne purchase hell the guerdon of pride?

The fruite of Pride.

Spud. But they say, they please God, rather then offend him in wearing this gorgious attire, for thereby the glory of his workmanship in them doeth appeare. Besides that, it maketh a man to be accepted, & esteemed of in euery place: whereas otherwise, they should be nothing lesse.

Philo. To thinke that the Lord our God is delighted in the splendent shewe of outward apparell, or that it setteth forth the glorie of his creatures, and the maiestie of his kingdome, I suppose there is no man (at least no perfect christian man) so bewitched or assotted. For that were as much, as to say, that stinking pride, and filthie sinne, tended to the glory of God, so that the more we sinne, the more we increase his praise and glorie. But the Lorde our God is so farre from delighting in sinne, that he adiudgeth them to eternall death and damnation, that commit the same. Then who is he that will take pleasure in vaine apparell, which if it be worne but a while, will fal to ragges, and if it be not worne, will soone rot, or els be eaten with Mothes. *His wayes are not our wayes, his iudgements, not our iudgements*, as he saieth by his Prophet: and whereas they hold, that apparell setteth forth the glorie of his Maiestie in his creatures, making them to appeare fairer, then otherwise they would of themselues, it is blasphemously spoken, and much derogateth,

The Lord accepteth no man after his apparell.

No attire can make the creature of God seeme fairer.

teth, from the excellencie and glory of his name. For saieth not God by his Prophet Moises, that after he had made al creatures, he beheld them al, and behold they were (and especially man, the excellentest of all other his creatures, whō he made after his owne similitude & likenesse) exceeding good. And were all creatures good and perfect, and onely man not perfect nor fayre enough? If these their speeches were true (which in the fulnesse of their blaspemie they shame not to speak) then might wee easely convince the Lord of untrueth, who in his sacred worde teacheth vs, that man is ỹ perfectest Creature, and the fairest of al all others that euer he made (excepting the heauenly Spirits, and Angelicall creatures) as before. O man who art thou, that reasonest with thy Creator? shall the clay say vnto the Potter, why hast thou made me thus? Or can the clape make hymselfe better fauoured then the Potter, who gaue him his first stampe and proportion? Shall wee thinke that stinking Pyde can make the workmanship of the Lord to seeme fayrer? Then why did not the Lorde clothe vs so at the first? or at least, why gaue he not commandement in his wil and testament, which he sealed with the piece of the blood of his Sonne, to clothe our selues in riche and gorgious apparel, to set forth his glory the more? But away with these sauage dogs and hellish hagges, who are of this opinion, that cursed pride glorifieth God, & setteth forth or beautifieth his workmanshippe in his creatures. In vaine

very one is content self with reation to praise for it.

vayne is it, for me to expostulate with them, for doubtlesse none holde this, but such miscreants (or deuilles incarnate) as the Lorde hath cast of into a reprobate sence, whom I beseech the Lorde in the bowelles of his mercie, either speedely to conuert that they perish not, or els confound, that they hurt not, that peace may bee vpon Israel. Thus hauing sufficiently (I trust) refelled their false suppositions, I leaue them to the Lorde, beseeching them (as they tender their owne saluation linguas compescere digitis: *to stoppe their sacrilegious mouthes with their fingers*, and not to spitte against heaued, or kicke against the pricke as they doe, any longer. For the Lorde our God is a consuming fire, and vpon obstinate sinners shall rayne downe fire and brimstone, and consume them in his wrath. This is their portion acquired by sinne.

The Lorde our God is a consuming fire, to destroye all impenitent sinners.

Spud. But what say you to the other braunche of their conclusion, namely, that apparell maketh them to be accepted, & well taken in euery place?

Philo. Amongest the wicked, and ignorant Pezantes, I must needes confesse, they are the more esteemed, in respect of their apparell, but nothing at all the more, but rather the lesse, amongest the godly wise. So farre of will al wise men be, from accepting of any for his gaie apparell onely, that (be he neuer so gallantly painted, or curiously plumed in the deceiptful feathers of Pryde) they will rather contemne hym a greate deale the more, takyng hym to be a man, puffed

The wise will not accept of any, after apparell.

vp

vp with pryde and vayne glory, a thing both odious before me, and detestable before God. And seyng it can not stande with the rule of God his iustice, to accept, or not to accept of any man after his apparel, or any other externe shewe of deceitfull vanitie, it is manifest, that man doyng the contrary, is a Iudas to the trueth, a Traytor to Iustice, and an enemy to the Lorde: wherefore far be that from al good Christians. And if those that goe richly clothed should be esteemed the rather for their riche apparell, then à contrario must those that goe in meane, and base attire, bee the more contemned, and despised for their pouertie. And then should Christ Iesus our great Ambassadour from the King of heauen, be contemned: for he came in poore and meane aray: but Christ Iesus is blessed in his poore ragges, and all others are contemned in their riche and precious attire. Under a simple coate, many tymes lieth hid great wisedome and knowledge: and contrarily vnder braue attire sometyme is couered great idiocie and folly.

Wisedome not tied to exterior pompe of apparell.

Spud. Wherefore would you haue men accepted, if not for Apparell?

Philo. If any be so foolish to imagine, that he shall be worshipped, reuerenced, or accepted, the rather for his apparell, he is not so wise, as I pray God make me. For surely for my part, I will rather worshippe and accept of a poore man (in his torne cloutes and ragges) hauyng the gifts and ornamentes of the mynde, then I will doe hym

that

that roysteth and flaunteth daiely and howely, in his Silkes, Veluets, Satens, Damaskes, Gold or Siluer, whatsoeuer, without the indumentes of Uertue, whereto onely all reuerence is due. And therefore as any man is indued, or not indued with vertue, and true godlinesse, so will I reuerence, or not reuerence, accept, or not accept of hym: Wherefore if any gape after reuerence, worshippe, or acceptation, let them thirst after vertue, as namely, wisedome, knowledge, discretion, modestie, sobrietie, affabilitie, gentlenesse, and such like, then can they be without reuerence, or acceptation, no more then the Sunne can bee without light, the Fire without the heate, or the Water without his naturall moysture.

All reuerence due to vertue and not to rich attire.

Spud. Thē I gather you would haue mē accepted for vertue and true godlinesse, would you not?

Philo. I would not onely haue men to be accepted and reuerenced for their vertue (though the chiefest reuerence is onely to bee attributed to him, whose sacred breast, is so fraught with vertue, as it may well be called, the Promptuarie or Receptorie of true wisedome and godlinesse) but also (in parte) for their birthes sake, Parentage and consanguinitie, and not onely for that, but also, in respect of their callinges, offices, and functions. whether it be in the Temporall Magisterie, or Ecclesiasticall presbiterie (so long as they gouerne Godly and well:) For the Apostle saith, that those Elders which gouerne well amongst vs, are worthie of double honor: But yet the man

Wherefore man is to be worshipped and had in reuerence.

whom God hath blessed with vertue & true Godlinesse, though he bee neither of great birthe nor callyng, nor yet any Magistrate whatsoeuer, is worthie of more reuerence and estimation then any of the other, without the ornamentes of the minde and giftes of vertue aboue said. For what preuaileth it to be borne of worshipfull progenie, and to be destitute of all vertue, whiche maketh true worshipp? What is it els, then to carie a golden Sworde in a Leaden Scabbarde? Is it any thyng els, then a golden Coffin or painted Sepulchre, makyng a faire shewe outwardly, but inwardly is full of all stinche, and lothsomenesse? I remember once I red a certaine storie of one, a Gentleman by birthe and parentage, who greatly reproched, and with all disdained an other, for that he was come to greate authoritie onely by vertue, beyng but a poore mans childe by birthe: What? quoth the Gentleman, art thou so lusty? Thou art but a Coblers sonne, and wilt thou cõpare with me, beyng a Gentleman both by birth, and callyng? To whom the other replyyng, saide: thou art no Gentleman, for thy gentilitie endeth in thee, and I am a Gentleman, in that my gentilitie beginneth in me. Meanyng, (vnlesse I bee deceiued) that the want of vertue in him was the decay of his gentilitie, and his vertue was the beginnyng of true gentilitie in himself: for vertue therfore, not for apparell, is euery one to be accepted. For if we should accept of men after apparell only respecting nothing els, then should it come

Gentilitie without vertue is no gentilitie.

An exelent apothegme.

The exordiũ of vertue, is the exordium of gentilitie and worship, and want of the one, is the decay of the other.

to

to passe, that we might more accept of one, bothe meane by birth, base in vertue, seruile by callyng, and poore in estate, more then of some by birth, noble, by vertue honourable, and by calling venerable. And the reason is, because euery one, tagge & ragge, goe brauer, or at leaste, as braue as those that be bothe noble, honourable and worshipfull.

Spud. But I haue heard say, there is more honestie in some kinde of apparell, then in other some, which makes them so much to affect varietie of fashions, I thinke.

Philo. Indeede I suppose that the summe and energie of their Religion, doeth consist in apparell. And to speake my conscience, I think there is more or as much holinesse in the apparell, as in them, that is iust none at all. But admit that there be holinesse in apparell (as who is so infatuate to beleeue it) then it foloweth that the holinesse pretended is not in them, and so be they plaine Hypocrites, to make shewe of that, which they haue not. And if the holinesse by their attyre presaged be in them selues, then is it not in the garments, and why doe they then attribute that to the garmentes, which is neither adherent to the one, nor yet inherent in the other? Or if it were so, why do they glory of it to the world, but I leaue them to their folly, hasting to other matters more profitable to intreate of. No holinesse in apparell.

Spud. But I haue heard them reason thus. That which is good in it owne nature, can not hurt: Apparell is good, and the good Creature of

An argument trimly contriued.

God, ergo no kinde of apparell can hurt. And if there be any abuſe in it, the apparell knoweth it not. Therefore take away the abuſe, and let the Apparell remayne ſtill, for ſo it may (ſay they) without any hurte at all.

Philo. Theſe be well ſeaſoned reaſons, & ſubſtantiall aſſeuerations in deede, but if they haue no better argumentes to leane vnto, then theſe, their kingdome of Pryde will ſhortly fall, without all hope of recouerie againe. The apparell in it owne nature is good, and the good Creature of God (I will not denie) and cannot hurt except it be through our owne wickednſſe abuſed. And therfore wo be to them that make the good Creatures of God inſtruments of damnation to them ſelues, by not vſing them, but abuſing them. And yet notwithſtanding, it may be ſayde, to hurt, or not to hurt, as it is abuſed, or not abuſed. And whereas they would haue the abuſe of apparel (if any be) taken away, and the apparell to remaine ſtill, it is impoſſible to ſupplant the one, without the extirpation of the other alſo. For it is truely ſayd, Sublata cauſa, tollitur effectus: But not ſublato effectu, tollitur cauſa. *Take away the cauſe, & the effect falleth*, but not contrarily, *take away the effect, and the cauſe falleth*. The externe efficient cauſe of Pryde, is gorgious attire, the effect is Pryde it ſelfe, ingenerate by attyre: but to begin to plucke away the effect (to wit Pryde) and not to take away the cauſe firſt (namely ſumptuous attire) is as if a man intending to ſupplant

Vnpoſſible to take awaie Pride, except ſumtiuous apparell be taken awaie alſo.

plant a Tree by the rootes, should begin to pull the fruite, and braunches onely, or to pull doune heauen, should digge in the earth, worcyng altogether preposterously, and indirectly. (16)

And the reason is, for that these twoo collaterall cosins, Apparell, and Pride (the Mother and daughter of mischief) are so combinate together, and incorporate the one in the other, as the one cã hardely bee diuorced from the other, without the destruction of them bothe. To the accomplishement whereof, God graunt that those wholsome lawes, sanctions, & statutes, whiche by our moste gracious and serene Princesse (whom Iesus preserue for euer) and her noble, and renoumed progenitors, haue been promulgate, & enacted heretofore, maie bee put in execution. For in my opinion, it is as impossible for a man, to weare precious apparell, and gorgious attire, and not to be proude thereof (for if he be not proude therof, why doeth he weare suche riche attire, whereas meaner is bothe better cheape, easier to bee had, as warme to the bodie, and as decent, and comely to any chaste Christians eye:) As it is for a man to cary fire in his bosome, and not to burne. Therefore, would God euery man might be compelled to weare apparell, accordyng to his degree, estate and condition of life: whiche if it were brought to passe, I feare leaste some who ruffle now in Silkes, Ueluettes, Satens, Damaskes, Gold, Siluer, and what not, should bee glad to weare Frize coates, and glad if they might get them.

Apparell and pride combined together as mother, & daughter.

Vnpossible not to bee proud of rich attire.

Spud. What is your opinion? Did the people of the former worlde so much esteme of apparell, as we do at this present date, without respect had either to sexe, kind, order, degre estate, or calling?

Philo. No doubt but in all ages, they had their imperfectiõs, blemishes and faults, for Hominis est errare, labi, & decipi, *It is incident to man, to erre, to fall, and to be deceiued*. But notwithstandyng, as the wicked haue alwaies affected, not onely pryde in apparell, but also all other vices whatsoeuer, so the chast godly, and sober Christians, haue euer eschewed this excesse of apparell haupng a speciall regarde to weare suche attire, as might neither offende the maiestie of God, prouoke themselues to Pryde, nor yet offend their godly brethrẽ in any respect. But (as I haue said) not onely the Godly haue detested, and hated this vaine superfluitie of apparell, in all tymes since ỹ beginnyng of the worlde, but also the very Paganims, the Heathen Philosophers, who knewe not God, (though otherwise, wise Sages, and greate clarkes) haue contemned it, as a pestiferous euil: in so muche as they haue writ (almost) whole volumes against thesame, as is to bee seen in most of their Bookes yet extant.

The Godly haue euer detested pride of apparell

The very heathen haue contemned sumptuous apparell.

Spud. Are you able to proue that?

Philo. That I am very easily, but of an infinite number, take a taste of these fewe, Democrates beyng demaunded, wherein the beauty and comely feature of man, or woman consisted? Answered, In fewnesse of speeches well tempered toge-

Testimonies of heathen people who derided riche attire.

ther,

ther, in vertue, in integritie of life, and ſuche like. Sophocles ſeing one weare gorgious apparell, ſaid to him, Thou foole, thy apparell is no ornament to thee, but a manifeſt ſhewe of thy follie. Socrates being aſked, what was the greateſt ornamēt in a woman? Anſwered, That which moſt ſheweth her chaſtitie, and good demeanour of bodie and minde, and not ſumptuous attire, whiche rather ſheweth her adulterate life. Ariſtotle is ſo diſtrict in this poinct, that hee would haue men to vſe meaner apparell, then are permitted them by the law. The wife of Philo ỳ Philoſopher, beyng vpon a tyme demaūded, why ſhe ware not gold, ſiluer, and pꝛecious garmētes ſaied: She thought the vertues of her houſebande, ſufficient ornamentes for her. Dioniſius the kyng ſent the richeſt garmentes in al his wardꝛobes, to the noble womē of the Lacedemonians, who returned them frō whence they came, ſaying: They would be a greater ſhame to thē, then honor. Kyng Pirrus ſent riche attire to the Matrones of Rome, who abhoꝛred them, as menſtruous cloutes. The conceiued opinion amongſt the Greciās to this day is, that it is neither gold, noꝛ gorgious attire ỳ adoꝛneth either mā oꝛ woman, but vertuous conditions, and ſuch like. Diogines, ſo much contemned ſumptuous attire, that he choſe rather to dwel in wilderneſſe amongeſt brute beaſtes all his life long, then in the pompous Courtes of mightie Kynges one daie to be cōmoꝛant. Foꝛ he thought if he had the oꝛnamēts

Vertue is the comlieſt ornament of al.

Diogenes his auſteritie.

of the mynde, that he was then faire enough, and fine enough also, not nedyng any more, A certen other Philosopher, addressed himself towards a Kynges Court in his Philosophers attire, that is in meane, base, and poore araie: But so sone as the Officers espied hym, they cried awaie with that roague, what doth he so nie the kynges Maiesties Court. The poore Philosopher seeyng it lighten so fast, retired backe, for feare of their thunderclappes, and reparyng home, apparelled himself in riche attire, & came againe Marching towardes the Court, he was no sooner in sight, but euery one receiued hym plausibly, and with great submission and reuerence. When he came in presence of the Kyng, and other mightie Potentates, he kneelyng doune, ceased not to kisse his garmentes. The Kyng and Nobles maruelling not a little thereat, asked hym wherefore he did so. Who aunswered, O noble Kyng, it is no maruaile, for that whiche my vertue and knowledge could not doe, my Apparell hath brought to passe. For I comming to thy gates in my Philosophers weede, was repelled, but hauyng put vpon me this riche attire, I was brought to thy presence with as great veneration and worshipp as could be. Wherby it is to be seene in what detestation he had the stinkyng Pride of apparell, takyng this occasion to giue the Kyng to vnderstande the inormous abuse thereof, and so to remoue the same as a pestelēt euill out of his whole dominion and kyngdome. I read of a certaine o-

The example of a Philosopher, deriding pride.

The example of a Philosopher deriding the pompe of the worlde.

ther Philosopher that came before a Kyng, who at the same tyme, had inuited his nobles to a feast or banquet, the Philosopher commyng in, and seyng no place to spit in (for euery place was hanged with cloth of golde, cloth of siluer, Tinsell, Arase, Tapestry, and what not) came to the king and spat in his face: saiyng, it is meete (O Kyng) that I spit in the foulest place. This good Philosopher (as wee maie gather) went about to withdrawe the Kyng frō takyng pleasure or delight, in the vaine glisteryng shewe, either of apparell or any thyng els, but rather to haue consideratiō of his owne filthinesse, miserie, and sinne, not rising vp into Pride, and spittyng against heauen, as he did, by delightyng in proude attire and gorgious ornamentes. Thus we see the very Paynims, and heathen people, haue from the beginnyng dispised this excesse of Apparell, bothe in them selues and others, whose examples herein God graunt we maie followe. The example of a Philosopher who spat in the Kinges face.

Spud. But you are not able to proue that any good Christians, euer sett light by pretious attire, but alwaies esteemed it as a speciall ornament to the whole man. As for these Heathē they were fooles, neither is it materiall what they vsed, or vsed not:

Philo. I am able to proue, that euen from the beginnyng of the worlde, the chosen and peculiar people of God, haue contemned proude apparell, as thynges (not onely) not necessarie, but also as very euilles them selues, and haue gone bothe

Probation, that the former worlde hath contemned pōpous attire.

meanely and poorely in their vſuall attire? What ſaie you to our Grandfather Adam, and Eua our Mother? Were they not clothed in Peltes, & Skinnes of Beaſtes? Was not this a meane kinde of apparell thinke you? Was it not vnfitting to ſee a woman inueſted all ouer in leather? But yet the Lord thought it precious, and ſeemely enough for them. What ſaie you to the noble Prophet of the world Elias, did he not walke in the ſolitude or wildernes of this world in a ſimple plain mātell or gowne, girded to him with a girdle of leather? Elizeus the Prophet, did not he in a maner the very ſame. And what ſay you to Samuell the golden mouthed Prophet, notwithſtāding that he was an Archyprophet, & a chiefe ſeer of that tyme, did he not walke ſo meanely, as Saule ſeekyng his fathers Aſſes, could not knowe him frō the reſt, but aſked hym, where was the Seers houſe? This muſt needes argue that he went not richer then the cōmon ſort of people in his time. The children of Iſraell beeyng the choſen people of God, did they not weare their Fathers Attyre fortie yeres together in the Wildernes? Was not Ihon the Baptiſt clothed with a garment of Camelles haire, girded with a thong of the ſkin of the ſame, in ſteade of a girdle or ſuccinctorie about his loynes? Peter the deere Apoſtle of our Sauiour, was not diſtinct from the reſt of his fellowe Apoſtles by any kinde of riche apparell, for then the maide would not haue ſaied, *I know thee by thy tongue*, but rather by thy apparell.

Elias.

Elizeus.

Samuell.

The children of Iſraell.

Ihon Baptiſt.

Peter.

The

The Apostle Paule writyng to the Hebrewes saieth, that the persecuted Churche, bothe in his tyme, and before his daies were clothed, some in Sheepes skinnes, and some in Goates skinnes, some in camelles haire, some in this, and some in that, and some in whatsoeuer they could get, for if it would hide their shamefull partes, and keepe them from the colde, they thought it sufficient, they required no more: but to speake in one worde for all: did not our Sauiour Jesus Christ weare the very same fashion of apparell, that his Countrey men vsed, that is, a Coate without a seame either knit or weaued: whiche fashions the Palestinians vse there yet to this daie, without any alteration or chaunge, as it is thought. This his Attyre was not very handsome (one would thinke) at the least it was not curious, or new fangled, as ours is: For of vs that Poeticall Apothegme may very well be verified, nitimur in vetitum semper cupimusq; negata, *we desire thinges forbid and couet thynges denied vs*. We lothe this simplicitie of Christ, and abhorring the christian pouertie and Godly mediocritie of our fore fathers in apparell, are neuer content except wee haue sundrie suites of apparell, one diuers from an other, so as our Presses cracke withall, our Coffers burst, and our backs sweat with the cariage therof: we must haue one suite for the forenoone, an other for the after noone, one for ỳ daie, an other for the night, one for the worke daie, an other for the holidaie, one for Sommer, an other for

19

The humilitie and pouertie of Christ vpon earth.

Superfluitie of apparell, with diuersitie of fashions.

for winter, one of the new fashion, an other of the old, one of this colour, an other of that, one cut, an other whole, one laced, an other without, one of gold, an other of siluer, one of Silkes & Veluets, an other of cloth, with more difference and varietie then I can expresse: God be mercifull vnto vs and hasten his Kyngdome for his Electes sake.

A particuler Description of Apparell in Ailgna by degrees.

SPud. You haue borne me in hande, of many and greeuous abuses reignyng in Ailgna but nowe settyng apart these impertenent' ambagies and superfluous vagaries) I praie you describe vnto me particularly, the sondrie abuses of apparell there vsed, running ouer by degrees, the whole state thereof, that I maie see, as it were the perfect Anatomie of that Nation in Apparell, whiche thyng I greetly desire to knowe.

Philo. Your requeſt seemeth bothe harde and intricate. Considerynge the innumerable *meryades* of sondrie fashions daiely inuented amongest them. But yet, least I might bee iudged vnwillyng, to shewe you what pleasure I can, I will assaie (Pro virili mea, omnibus neruulis vndique extensis) *With all the might and force I can.* to satisfie your desire. Wherefore to begin firste with their Hattes.

The diuersitie of hattes in Ailgna.

Sometymes they vse them sharpe on the croune, pearking vp like the spere, or shaft of a steeple

ſteeple, ſtandyng a quarter of a yarde aboue the crowne of their heades, ſome more, ſome leſſe, as pleaſe the phantaſies of their inconſtant mindes. Otherſome be flat, and broad on the crowne, like the battlementes of a houſe. An other ſorte haue rounde crownes, ſometymes with one kinde of band, ſometymes with an other, now blacke, now white, nowe ruſſed, now redde, now grene, nowe yellowe: now this, now that, neuer content with one colour or faſhion, two daies to an ende. And thus in vanitie they ſpend the Lordes his treaſure, conſuming their golden yeres, and ſiluer daies, in wickednes and ſinne. And as the faſhions bee rare and ſtraunge, ſo is the ſtuffe whereof their Hattes be made diuers alſo: for ſome are of ſilke, ſome of Ueluet, ſome of Taffatie, ſome of Sarcenet, ſome of Wooll, & whiche is more curious, ſome of a certaine kinde of fine haire: Theſe they call Beuer hattes of xx. xxx. or xl. ſhillinges price fetched from beyonde the Seas, from whence a greate ſorte of other vanities doe come beſides. And ſo common a thing it is, that euery ſeruyng man, countreiman, and other, euen all indifferētly, dooe weare of theſe hattes. For he is of no account, or eſtimation amongſt men, if he haue not a Ueluet, or Taffatie hat, and that muſt be pincked, and cunnyngly carued of the beſte faſhion. And good profitable Hattes be theſe, for the longer you weare them, the fewer holes they haue. Beſides this, of late there is a new faſhiō of wearyng their Hattes ſprong vp amongſt thē, which they

20

The ſundrie things where of hattes be made.

Wearyng of hattes without bandes.

they father vpō the Frenchmē, namely, to weare them without bandes, but how vnsemely (I will not saie how Asse) a fashion that is, let the wise iudge: Notwithstāding how euer it be, if it please them, it shall not displease me. And an other sort (as phantastical as the rest) are content with no kinde of hat, without a greate bunche of feathers of diuers and fondrie colours, peakyng on top of their heades, not vnlike (I dare not saie) Cockescombes, but as sternes of Pride, and ensignes of vanity. And yet notwithstāding these fluttering sailes, & feathered flagges of defiaunce to vertue (for so they be) are so aduaunced in Ailgna, þ euery child hath thē in his hat or cap: many get good liuing by dyeng & selling of thē, & not a few proue them selues more then fooles, in wearyng of thē.

Wearyng of feathers in hattes.

Spud. These Feathers argue the lightnesse of their fond imaginations, and plainely conuince them of instabilitie and folly, for sure I am, hansome they cannot be, therefore Badges of Pride they must needes bee, whiche I thinke, none will weare but suche as be like themselues. But to your intended discourse.

Philo. They haue great & monsterous Ruffes, made either of Cambrike, Holland, Lawne, or els of some other the finest cloth that can be got for money, whereof some be a quarter of a yarde deepe, yea some more, very fewe lesse: so that they stande a full quarter of a yearde (and more) from their necks, hanging ouer their shoulder points, in steade of a vaile. But if Æolus with his blaste,

Greate Ruffes deformed & fauoured.

or

or Neptune with his stormes, chaunce to hit vpon the craisie barke of their bruised Ruffes, then they goe slip slap in the winde like ragges that flew abroade, lying vppon their shoulders like the dishcloute of a slut. But wot you what? The deuill, as he in the fulnesse of his malice, first inuented these great ruffes, so hath he now found out also two great pillers to beare vp and maintaine this his kingdome of pride withal (for the deuill is kyng & prince ouer al ỹ children of Pride.) The one arch or piller whereby his kyngdome of great ruffes is vnderpropped, is a certaine kind of liquid matter whiche they call Starch, wherein the deuill hath willed them to washe and diue their Ruffes well, whiche beeyng drie, will then stande stiffe & inflexible about their neckes. The other piller is a certaine deuice made of Wiers crested for the purpose, whipped ouer either with gold, threed, siluer, or silke & this he calleth a supportasse or vnderpropper: This is to bee applied round about their neckes vnder the Ruffe, vpon the out side of the Bande, to beare vp the whole frame and bodie of the Ruffe, from fallyng & hangyng doune.

Two archees or pillers to vnderproppe the kingdome of great Ruffes withall, videlicet supportasses, and starche.

Spud. This is a deuise passing all the deuices that euer I sawe or heard of. Then I perceiue the deuill not onely inuenteth mischiefe, but also ordaineth instrumentall meanes to continue the same. These bandes are so chargeable (as I suppose) that but fewe haue of them, if they haue, they are better monied then I am?

Philo. So fewe haue of them as almost none is without

Euery peſant hath his ſtately Bandes and mōſtrous Ruffes, how coſtly ſoeuer they bee.

without them, for euery one how meane or ſimple ſoeuer they bee otherwiſe, will haue of them three or fowre a peece for tailyng. And as though Camricke, Holland, Laune, and the fineſt clothe that may be got any where for money, were not good enough, they haue them wrough all ouer with ſilke woorke, and peraduenter laced with golde, and ſiluer, or other coſtly lace of no ſmall price: And whether they haue Argent to maintaine this geare withall or not, it is not greatly materiall, for they will haue it by one meane or other, or els they will ſell or at leſt mortgage their landes, (as they haue good ſtore) on Suters hill, and Stangate hole, with loſſe of their liues at Tiburne in a rope.

Spud. The ſtate and condition of that Lande muſt needes be miſerable, and in tyme growe to greate ſcarcitie and dearth, where is ſuche prodigalitie, and vaine exceſſe of all thinges vſed.

Philo. Their Shirtes, whiche all in amaner doe weare (for if the Nobilitie or Gentrie onely did weare them, it were ſome deale more tollerable) are either of Camericke, Holland, Lawne, or els of the fineſt cloth that maie be got. And of theſe kindes of Shirtes euery one now doethe weare alike: ſo as it maie be thought, our forefathers haue made their Bands and Ruffes (if they had any at all) of groſſer clothe, and baſer ſtuffe, then the worſt of our Shirtes are made of nowe a daies. And theſe Shirtes (ſometymes it happeneth) are wrought throughout with needle woorke

The Shirtes vſed in Ailgna.

of

of silke, and such like, and curiously stitched with open seame, and many other knackes besides, more then I can describe: In so much as I haue heard of Shirtes that haue cost some ten shillynges, some twenty, some forty, some fiue pound, some twenty Nobles and (which is horrible to heare) some ten pounde a peece, yea, the meanest Shirt that commonly is worne of any, doth cost a crowne, or a noble at the least: and yet this is scarsly thought fine enough for the simplest person that is.

Spud. These be goodly Sirtes in deede, and such as will neyther chafe their tender skinnes, vlcerat their tender flesshe, nor yet make perforation into their lillie white bodyes, or if they do it will not be much to their greeuaunces I dare be bound. Is it any maruell, si Cristas erigant & cornua attollant, *if they stand vppon their Pantoffles: and hoise vp their sailes on high*, hauing these diamond Shirtes on their delicate bodies? but howe soeuer it is, I gather by your wordes, that this must needes be a nice, and curious people, who thus pamper their bodyes in such daintie attire.

Philo. It is very true, for this their curiositie, and niceneſſe in apparell (as it were) transnatureth them, and maketh them weake, tender, and infirme, not able to abide suche blustering stormes and sharpe conflictes, as many other people, bothe abroad farre from them, and in their confines nie to them, do dayly sustayne. I haue heard

Niceneſſe of apparell maketh the body tender.

my father, with other wise Sages affirme, that in his time within the compasse of fower or fiue score yeares, when men went clothed in black or white Frize coates, in hosen of Huswiues Carzie of the same colour that the sheepe bare them (the want of making and wearing of whiche clothe, together with the excessiue wearing of Silkes, Uelucts, Satens, Damaskes, Taffaties, and such like, hath and doeth make many a thousand in Ailgna, to begge their bread) whereof some were streight to the thigh, other some little bigger: and when they ware shirtes of Hemp, or Flare (but now these are to grosse, our tender stomackes cannot easily disgest suche rough and crude meates) men were stronger, healthfuller, fayrer complectioned, longer liuing, and finally, ten times harder then wee be now, and abler to beare out any discrasie, sorowe, or paynes whatsoeuer. For be sure, this pampering of their bodyes, makes them weaker, tenderer, and nesher, thē otherwise they would be if they were vsed to hardnesse, and more subiect to receaue any kinde of infection or maladie, and doth rather abbreuiate our dayes by many yeares, then exteuuate our liues one minute of an houre.

Our predecessours wearing meaner apparell were stronger then we.

Spud. I thinke no lesse: For howe strong men were in times past, how long they liued, and how helthfull they were, before such niceneſſe, & vaine pampering curiositie was inuented, wee maye reade, and many that liue at this day can testifie. But now through our fond toies and nice inuen-

tions

tions, wee haue brought our selues into such pusillanimitie, and effeminacie of condition, as we may seeme rather nice dames, and wanton girls, then puissant agentes, or manly men, as oure forefathers haue bene.

Philo. Their Dublets are no lesse monstrous then the rest: for now the fashion is, to haue them hang downe to the middle of their theighes, or at least to their priuie members, being so hard quilted, stuffed, bombasted & sewed, as they can neither worke, nor yet well playe in them, through the excessiue heate thereof: & therefore are forced to weare them lose about them for the most part, otherwise they could very hardly eyther stoupe or decline to the grounde, so stiffe and sturdy they stand about them. Now, what handsomnesse can be in these Dublettes, whiche stand on their bellies, like or much bigger then a mans codpeece, (so as their bellies are thicker then all their bodies beside) let wise men iudge. For my part, handsomnesse in them, I see none, and much lesse profite. And besides that I see no good end where to they serue, except it be to shewe the disposition of ỹ wearer, how he is inclined, namely, to glutonie, gourmandice, riotte, and excesse: For what may these great bellies signifie els, then that eyther they are such, or els are affected that waye. This is the truest significatiõ, that I could euer deuine or presage of them. And this may euery one iudge of them that seeth them, for certayne I am there was neuer any kinde of apparell euer

The monsterous Dublets in Ailgna.

Great bellied dublets betoken gourmandice, gluttonie, and the like.

inuented, that could more disproportion the body of man, then these Dublettes with great bellies hanging downe beneath their Pudenda, (as I haue sayd) & stuffed with foure, fiue, or sixe pound of Bombast at the least: I say nothing of what their Dubletes be made, some of Saten, Taffatie, Silke, Grograine, Chamlet, gold, siluer, and what not? slashed, iagged, cut, carued, pincked, and laced with all kinde of costly lace of diuers and sondry colours, for if I shoulde stande vppon these particularities, rather time then matter would be wanting.

Dublets of diuers fashiõs

Spud. These be the straungest Dublets that euer I heard of, and the furthest from handsomnes in euery respect, vnlesse I be deceiued.

Philo. Then haue they Hosen, whiche as they be of diuers fashiõs, so are they of sundry names. Some be called Frenche hose, some Gallie, and some Uenetians. The Frenche hose are of two diuers makinges, for the common Frenche hose (as they list to call them) containeth length, breadth, and sidenesse sufficient, and is made very rounde. The other contayneth neyther length, breadth, nor sidenesse (being not past a quarter of a yarde side, whereof some be paned, cut and drawen out with costly ornamentes, with Canions annexed, reaching downe beneath their knees. The Gally hosen are made very large and wide, reaching downe to their knees onely, with three or foure guardes a peece laid downe along either hose. And the Uenetiã hosen, they reach beneath

Hosen of diuers and sondry fashions.

French hosen of two sortes.

Gally hosen.

the

the knee to the gartering place of the legge, where they are tyed finely with silke poyntes, or some such like, and layde on also with rewes of lace or gardes, as the other before. And yet notwithstanding all this is not sufficient, except they be made of Silke, Ueluet, Saten, Damaske, and other like precious thinges beside: yea euery one, Seruing man, and other inferiour to them in euery condition, will not sticke to flaunt it out in these kinde of Hosen with all other their apparell sutable thereunto. In tymes past, Kynges (as olde Historiographers in theyr Bookes yet extant doe recorde) woulde not disdayne to weare a payre of Hosen of a noble, ten shillinges, or a Marke price, with all the rest of their apparell after the same rate: but now it is a small matter to bestowe twenty nobles, tenne pounde, twenty pounde, forty pounde, yea a hundred pounde of one payre of Breeches. (*God be mercifull vnto vs.*) and yet is this thought no abuse neither.

The great excesse vsed in Hosen.

Spud. This is a wonderfull excesse as euer I heard of, worthy with the Swoorde of Justice rather to be punished, then with paper and pen to be so gently confuted.

Philo. Then haue they nether-stocks to these gaie hosen, not of cloth (though neuer so fine) for that is thought to base, but of Jarnsey, Worsted, Crewell, Silke, Thred, and such like, or els at the least of the finest Yearne that can be got, and so curiously knitte with open seame downe the

The diuersity of Nether-stocks worne in Ailgna.

legge, with quirks and clocks about the anckles and sometime (haply) interlaced with golde or siluer threds, as is wonderfull to behold. And to such impudent insolencie, and shamefull outrage it is now growen, that euery one (almost) though otherwise very poore, hauyng scarce forty shillinges of wages by the yeare, will not sticke to haue two or three payre of these Silke nether-stockes, or els of the finest Yearne that may bee got, though the price of them be a ryall or twenty shillings, or more, as commonly it is, for howe can they be lesse? when as the very knitting of them is worth a noble, or a ryall, and some much more? The time hath bene, when one might haue clothed all his body well, for lesse then a payre of these nether-stockes will cost.

The miserie of these daies

Spud. I haue seldome heard the like, I thinke verely that Sathan Prince of darckneſſe and father of pride, is let loose in that land, els it could neuer so rage as it doeth, for the like pride (I am fully perswaded) is not vsed vnder the Sunne, of any Nation or people howe barbarous soeuer: wherefore woe be to this age and thise accursed be these dayes, which bringeth forth such vnsauorie fruites, and vnhappy are that people, whome Sathan hath so bewitched and captiued in sinne. *The Lord holde his hand of mercy ouer vs.*

Corked shoes Pantoffles, & Pinsnets.

Philo. To these their nether-stockes, they haue Corked shoes, Pinsnets, and fine Pantoffles, whiche beare them vppe a finger or two from the ground, whereof some be of white leather, some

of

of blacke, and some of red: some of black velues, some of white, some of red, some of greene, razed, carued, cut, and stitched all ouer with Silke, and layd on with golde, siluer, and such like: yet notwithstanding, to what good vses serue these Pantoffles, except it be to weare in a priuate house, or in a mans Chamber to keep him warme? (for this is the onely vse wherto they best serue in my iudgement) but to goe abroade in them as they are now vsed altogether, is rather a lett or hinderaunce to a man then otherwise: for shall hee not be faine to knock and spurne at euery wal, stone, or poste to keepe them on his feete: wherefore to disclose euen the bowells of my iudgement vnto you, I thinke they be rather worne abroade for niceneſſe, then eyther for anye ease whiche they bring, (for the contrary is most true) or anye handsomneſſe whiche is in them. For how should they be easie, when a man cannot goe steadfastly in them, without slipping and sliding at euery pace ready to fall downe: Againe, how shoulde they be easie whereas the heele hangeth an inche or two ouer the slipper frō the ground? In so much as I haue knowne diuers mens legges swell with the same. And handsome how should they be, whē as with their slipping and slapping vp and down in the dirte, they exaggerate a mountayne of mire & gather a heape of clay and baggage together, loding the wearer with impaytable burthē?

Pantoffles, & slippers are a lett to those that goe abroad in th

Pantoffles v easie to goe in.

Spud. Those kinde of Pantoffles, can neither be so handsome, nor yet so warme as other vsuall

common shooes be, I thinke. Therfore the wearing of them abroad rather importeth a niceneſſe (as you ſay) in them that weare them, then bringeth anye other commoditie els, vnleſſe I be deceiued:

The varietie of Coates & Ierkins.

Philo. Their Coates, and Ierkins, as they be diuers in colours, ſo be they diuers in faſhions, for ſome be made with collors, ſome without, ſome cloſe to the body, ſome loole, which they cal Mandilians: couering ẏ whole body down to the thigh, like bags or ſacks that were drawne ouer them, hiding the dimẽſions and lineaments of the body: ſome are buttened down the breſt, ſome vnder the arme, & ſome downe the backe, ſome with flaps ouer ẏ breſt, ſome without, ſome with great ſleeues, ſome with ſmall, and ſome with none at all, ſome pleated and creſted behinde, and curiouſly gathered, ſome not, and how many dayes (I might ſaye houres or minutes of houres in the yeare,) ſo many ſortes of apparell ſome one man will haue, & thinketh it good prouiſion in fayre weather, to lay vp agaynſt a ſtorme. But if they woulde conſider that their clothes (except thoſe that they weare vppon theyr backes) be none of theirs, but the poores, they woulde not heape vp their Preſſes and Wardrobes as they doe. Doe they thinke that it is lawfull for thẽ to haue millions of ſundry ſortes of apparell lying rottyng by them, when as the poore members of Ieſus Chriſt dye at theyr doores for want of clothing? God commaundeth in his lawe, that there be no

The poore ought to be prouided for.

miſerable

miserable poore man nor begger amongest vs, but that euery one be prouided for and mayntained of that abundance, whiche God hath blessed vs withall: But wee thinke it a great matter if we geue them an olde ragged Coate, Dublet, or a payre of hosen, or els a penny or two, whereas notwithstanding we flow in abundaunce of all thinges: Then we thinke wee are halfe way to heauen, and we neede to doe no more. If we giue them a peece of browne bread, a messe of pottage (nay the stockes & prison, with whipping cheare now and then, is the best portion of almes whiche many Gentlemen geue:) at our dores, it is counted meritorious, and a worke of supererogation when wee fare full delicately our selues feeding on many a dainty dishe. There is a certayne Citie in Ailgna called Munidnol, where as ỹ poore lye in the streetes, vpon Pallets of Strawe, and wel if they haue that too, or els in the mire & dirt, as commonly it is seene, hauing neither house to put in their heades, couering to keepe them from the colde, nor yet to hyde their shame withall, pẽnie to buy them sustenaunce, nor any thing els, but are suffered to dye in the streetes like dogges or beastes, without any mercy or compassion shewed to them at all. And if anye be sicke of the plague (as they call it,) or any other mortall disease, their Maisters and Mistresses are so impudent (hauing made it should seeme a league with Sathan, a couenaunt with Hell, & an obligation with the Deuill, neuer to haue to doe with the

Our small regard to the Poore.

Cold charitie to the poore.

workes

woꝛkes of mercie) as straight way, they thꝛowe thē out of their dooꝛes: and so being caꝛied foꝛth either in Cartes, oꝛ otherwise, oꝛ laied downe eyther in the streetes, oꝛ els conucied to some olde house in the fieldes, oꝛ gardens, where foꝛ want of due sustentation they ende their liues most miserably. Truely Bꝛother if I had not seene it, I would scarsly haue thought that the like Turkishe crueltie had bene vsed in all the woꝛld. But they say, vnus testis oculatus plus valet, quàm mille auriti: *one eye witnesse is better to be beleeued, then a thousand eare witnesses besides.* But to leaue these excursions, and to retourne from whence I haue digressed, I thinke it the best: foꝛ I am persuaded they will respecte as muche my woꝛdes (oꝛ amend their manners) as the foꝛmer woꝛlde did at the pꝛeaching of Noah, oꝛ the latter Woꝛlde at the pꝛeaching of oure Sauioure Chꝛist Jesus, that is, iust nothing at all.

The turkishe impietie of some towards the poore diseased.

Spud. Well then, seeing they are such a stiffnecked people, leaue them to the Loꝛde, and pꝛoceede to your foꝛmer tractation.

Philo. They haue Clokes there also in nothing discrepant from the rest, of diuers and sundꝛye colours, white, red, tawnie, blacke, greene, yellow, russet, purple, violet, and infinite other colours: some of Clothe, Silke, Ueluet, Taffetie, and such like, whereof some be of the Spanishe, French, and Dutch fashions: some shoꝛte, scarsly reaching to the girdlestead, oꝛ waste, some to the knee, and othersome trailing vppon the grounde (almost)

The sundry fashions of Clokes.

(almost) liker Gownes then Clokes: Then are they garded with Uelucte gardes, or els laced with costly Lace, either of golde, siluer, or at the least of silke three or foure fingers broade, downe the balke, about the skirts, and euery where els. And nowe of late they vse to garde their Clokes rounde about the skirtes with (bables) I should saie Bugles, and other kinde of glasse, and all to shine to the eye. Besides al this, they are so faced, and withall so lined, as the inner side standeth almost in as muche as the outside: some haue sleeues, other some haue none, some haue hoodes to pull ouer the head, some haue none, some are hãged with poyntes and tassells of golde, siluer, or silke, some without all this. But how euer it be, the day hath beue, when one might haue bought him two Clokes for lesse, then nowe he can haue one of these Clokes made for, they haue suche store of workmanship bestowed vpon them. 30

Bugled clokes.

Spud. I am sure they neuer learned this at the hands of our Proconsul & chiefe Prouost Christ Jesus, nor of any other that euer liued godly in the Lorde: but rather out of the deceiptfull forge of their owne braynes haue they sucked this cursed Anatomy to their owne confusion in the end, except they repent.

The coũting house of all euill, is man braine.

Philo. They haue also Boothoose, whiche are to be wõdred at, for they be of the finest clothe that may be got, yea fine enough to make any Band, Ruffe, or Shirte needefull to be worne: yet this is bad enough to weare next their greasie bootes.

And

And would to God this were all: but (oh phy for shame) they must be wrought all ouer, from the gartering place vpwarde, with needle wooꝛke, clogged with Silke of all colours, with byꝛdes, foules, beastes, and Antiques purtraied all ouer in sumptuous soꝛte. So that I haue knowne the very Needle wooꝛke of some one payꝛe of these Bootehoose to stand, some in foure pounde, sixe pounde, and some in ten pound a peece. Besides this, they are made so wide to dꝛaw ouer all, and so long, to reach vp to the waste, that as little oꝛ lesse clothe would make one a reasonable large Shirte. But tushe, this is nothing in comparison of the rest.

he varietie f fashions nuince vs f folly.

Spud. I would think that Bootehosen of grosser Linnen, oꝛ els Woollen cloth, were bothe warmer to ride in, as comely as the other, though not so fine, and a great deale moꝛe durable. And as foꝛ those gewgawes wherewith you saye they be blaunched and trimmed, they serue to no end, but to feede the wanton eyes of gazing fooles, and playnly argue the vertiginie, and instabilitie of their moꝛe than phantasticall bꝛaynes.

vordes and ggers gilt damasked.

Philo. To these haue they their Rapiers, Swoꝛdes, and Daggers gilt, twise oꝛ thꝛise ouer the hiltes with good Angell golde, oꝛ els argẽted ouer with siluer both within and without: and if it be true as I heare say it is, there be some hiltes made all of pure siluer it selfe, and couered with golde. Otherſome at the least are Damasked, Vernished, and ingrauen meruellous good-

ly

ly: and leaſt any thing ſhoulde be wanting to ſet forth their pride, their Scabardes and Sheathes are of Uelues, or the like: for Leather, though it be more profitable and as ſeemely, yet wil it not carie ſuche a porte or countenaunce as the other. And will not theſe golden Swords & Daggers almoſt appale a mã think you (though otherwiſe neuer ſo ſtout a Martialiſt) to haue any dealyng with them? for either to that ende they be worne, or els other Swordes, Daggers and Rapers of bare Iron and Steel were as handſome as they, and much more conducible to that ende, whereto Swordes and Rapiers ſhould ſerue, namely for a mans lawfull & godly defence, againſt hys aduerſarie in time of neceſſitie. But wherefore they be ſo clogged with golde and ſiluer I know not, nor yet whereto this exceſſe ſerueth I ſee not, but certaine I am, a great ſhewe of pride it is, an infallible tokẽ of vaine glory, and a greeuous offence to God, ſo prodigally, and licẽtiouſly to laviſh forth his treaſure, for whiche we muſt render accomptes at the day of iudgement, when it ſhall be ſayd to euery one, Redde rationem Villicationis tuæ. *Come, geue accõptes of thy Stewardſhip.* Luke. 16.

Why gilt ſwordes, and daggers be worne.

¶ *A particular Deſcription of the Abuſes of Womens apparell in Ailgna.*

THus hauing giuen thee a taſte or ſuperficiall view (but not diſcouered the iuſt part) of the guiſes of Ailgna in mens apparell

parell, and of the abuses contained in the same, nowe will I with like celeritie of matter impart vnto thee, the guise and seuerall abuses of the apparell of women there vsed also: wherefore geue attentiue eare.

Spud. My eares be prest to heare, begin when you will, & truely herein you shall pleasure me muche, for I haue greatly desired to knowe thorowly the state of that lande, euen a crepundiis (as they say) from my tẽder yeares, for the great praise I haue heard thereof. Wherefore I pray you proceede to the same, and though I be vnable with any benefite to counteruaile your great paines, yet the Lord I doubt not, will supply my want.

The reward of the femall sex.

Philo. The Lord our God is a mercifull God, and a bountifull rewarder of every one, that trusteth in him, but yet (such is the munificencie and liberalitie of that gentle sexe) that I trust I shal not be vnrewarded at their handes, if at the least to be called a thousand knaues, be a sufficient guerdon for my paynes. But though it may bee perhappes a corosiue to their hautie stomackes, and a nippitatum to their tẽder breasts, to heare their dirtie dregs ript vpp and cast in their diamond faces, yet hoping that they, seeing the horrour of their impieties, and tragicall abuses layd open to the world, (for now they sleepe in the dust of silence and graue of obliuion) will at the last like good Conuertes become faithfull Penitentiaries of Christ Iesus, leaue of their wickednes,

call

call for mercie at the handes of God, repent and amend, I will proceede to my intended purpose.

The Women of Ailgna (many of them) vse to colour their faces with certaine Oyles, Liquors, Vnguentes, and Waters made to ỹ end, whereby they thinke their beautie is greatly decored: but who seeth not that their soules are therby deformed, and they brought deeper into the displeasure and indignation of the Almightie, at whose voice the earth doth tremble, and at whose presẽce the heauens shal liquifie and melt away? Do they thinke thus to adulterate the Lorde his workemanshippe, and to be without offence? Doe they not know that he is Zelotipus deus, *a ielous God* and can not abide any alteration of his woorkes, otherwise then he hath made them? If an Artificer, or Craftesman should make any thing belonging to his arte or science, and a Cobler shoulde presume to correct the same: would not the other thinke himselfe abused, and iudge him worthy of reprehension? And doe these women thinke to escape the iudgement of God, who hath fashioned them to his glory, whẽ their great and more then presumptuous audacitie dareth to alter and chaunge his woorkmanship in them? Doe they suppose that they can make themselues fayrer, then God that made vs all? These must needes bee their intentions, or els thee would neuer goe about to colour their faces with such slibbersawces. And these being their intentions, what can derogate more from the Maiestie of God in hys

Colouring of faces with oyntmentes and waters.

Adulteration of the Lorde his workmãship in his creatures.

creation

creation: For in this doing, they plainly cõuince the Lorde of vntruthe in his worde, who sayth he made man glorious, after his owne likenesse, and the faireſt of al other terreſtrial creatures. If he be thus fayre, then what need they to make them fairer: Therfore, this their colouring of their faces importeth, (as by probable coniecture may be preſupposed) that they thinke themselues not faire inough, els why doe they go about to make themselues fairer: And then muſt God needes be vntrue in his worde.

Thei that colour their faces deny the Lord of glory to be true God and so no God at al.

And also they deny the Lord to be either mercifull, or almightie, or both, and so consequently no God at all: for if he could not haue made them faire, then is he not almighty, and if he coulde & would not, then is he not a mercifull God, and so euery way they ſtumble at the Stone of offence, whiche one day will cruſhe them all to peeces, except they repent. And as they be aſhamed of the good creation of the Lord in them, so it is to be feared, leaſt at the day of Iudgement, the Lorde will be aſhamed of them, and in his wrathe denounce this heauy and incuitable ſentence condemnatory agaynſt them: *Depart frõ me you curſed into euerlaſting fire, prepared for the deuill, and his aungels, I know you not: (I ſay) depart, for you were aſhamed of me, and of my creation in you.*

Sentence cõdemnatory agaynſt thoſe that colour their faces.

Spud. Whereof doe they make theſe waters and vnctions, wherewith they beſmeare their faces, can you tell?

Philo. I am not ſo ſkilfull in their matters of

Pride

pride. But I holde this for a Maxime, they are made of many mixtures, and sondry compounde simples, both farre fetched, & deare bought, cunningly mingled together, and artificially tempered with many goodly condiments, & holsome confections, I warrant you, els you may be sure they would not apply them to their amorous faces, for feare of harming, or blemishing the same.

Spud. I pray you shew me the iudgementes, and opinions of the Fathers, concerning these colourinyges of faces with ointmentes and waters, that I may the better knowe, what to iudge of them my selfe.

Philo. S. Ciprian amongst the rest saith, a woman though painting and dying of her face, sheweth her selfe to be more then whorish. For (saith he) she hath corrupted, and defaced (like a filthie strumpet, or brothel) the workmanship of God in her, what is this els, but to turne truth into falshoode, with painting and slibbersauces, whereas the Lord saieth, *Thou canst not make one hayre white or blacke*. In an other place he sayth, Qui se pingunt in hoc seculo, aliter quàm creauit Deus, metuãt ne cum dies resurrectionis venerit, artifex creaturã suã, nõ recognoscat. *Those whiche paynt or colour themselues in this worlde otherwise then God hath made them, let them feare least when the daie of iudgement commeth, the Lord will not know thẽ for his creatures.* Agayn, Feminæ crines suos inficiunt malo præsagio, capillos enim sibi flammeos auspicari non

Inuectiues of the Fathers against paynting and colouring of faces.

metuunt. *Who ſoeuer doe colour their faces in their haire with any vnnaturalll colour, they begin to prognoſticate of what colour they ſhall be in hell.*

Saincte Ambroſe ſaieth, that from the colouring of faces ſpringe inticements to vices, and that they whiche colour their faces, doe purchaſe to themſelues the blotte and ſtaine of chaſtitie. For what a dotage is it (ſayth he) to chaunge thy naturall face which God hath made thee, for a painted face, which thou haſt made thy ſelfe? If thou beeſt fayre, why payneteſt thou thy ſelfe to ſeeme fairer? & if thou be not fayre, why doeſt thou hypocritically deſire to ſeeme fayre, and art nothing leſſe? Can thoſe things whiche beſides that they bee filthie, doe carie the brande of God his curſe vppon their backes for euer, make thee to ſeeme fairer? I could ſhew you the ſharpe Inuections and grounded reaſons of many moe, as of Auguſtine, Hierome, Chriſoſtome, Gregorie, Caluin, Peter Martir, Gualter, and of an infinite number moe: yea of all generally ſince the beginning of the world, againſt theſe whoriſhe and brothellous painting and colouring of faces, but to auoide prolixitie, I will omit them, deferring them to further opportunitie, for pauca ſapientia, *To a wiſe man few wordes are ſufficient.*

No painting can make any to ſeeme fayrer but fouler.

Spud. It muſt needes be graunted, that the dying and colouring of faces, with artificiall colours, and vnnaturall oyntmentes, is moſt offenſiue to God, and derogatorie to his maieſtie. And when they haue done al that they can, and the ſtin-

ningeſt

ningest artist that euer liued besides, yet shal thei neuer be able to make so splendent, so orient, and so naturall a colour, as dame Nature hath geuen to the hearbes of the field. Then if God hath imprinted suche an excellent colour in the grasse of the field, whiche to day standeth, and to morowe is cut downe: how muche more hath he ingrauen a beautifull colour in man, the excellentest creature of all other? Therefore ought euery one to content himself with that shape that God hath giuen him, without seeking of alteratiō or chainge. For, doe they thinke, that the God of all glory, and who onely decketh and adorneth the Sunne the Moone, the starres, and all the hoste of heaue with vnspeakable glory, and incomparable beautie, cannot make thē beautifull and faire inough (if it please him) without their slibersauces? And what are they els then the deuills inuentions, to intangle poore soules in the nettes of perdition?

Colouring of faces, the deuills nets.

Philo. Then followeth the trimming and tricking of their heades, in laying out their haire to the shewe, whiche of force must be curled, frisled and crisped, laid out (a world to see) on wreathes and borders, from one eare to an other. And least it should fall downe, it is vnder propped with forks wiers, and I cannot tell what, like grim sterne Monsters, rather, then chaste Christian Matrones. Then on ꝑ edges of their boulstred haire (for it standeth crested rounde about their frontiers, and hanging ouer their faces like pendices or bailes, with glasse windowes on euery side) there

Trimming of their heades.

Simia erit Simia etiam si aurea gestat insignia.

Laying out of their haire

Golde wreathes circumgyring the temples of their heads.

is laied great wreathes of golde, and siluer curiously wrought, and cunningly applied to the tẽples of their heades. And for feare of lacking any thinge to set forthe their pride withall, at their haire thus wreathed and creasted, are hanged bugles (I dare not say, bables) Ouches, Rynges, Gold, Siluer, Glasses, and suche other childishe gewgawes, and foolish trinkets besides, whiche for that they be innumerable, and I vnskilfull in womens tearmes, I cannot easily expresse. But God geue thẽ grace, to geue ouer these vanities, and studie to adorne their heades, with the incorruptible ornamentes of vertue, & true godlinesse.

Gewgawes hãged about their frõtiers.

Spud. The Apostle Paule (as I remember) commaundeth women to cherishe their haire, saying, that it is an ornament to them, and therfore me thinke, this abuse of curling and laying it out (if either were lawfull) is much more tollerable, then dying their faces.

Curling, crispyng, and laying out of haire.

Philo. If curling, and laying out their owne naturall haire were all (whiche is impious, and at no hande lawfull, being as it is an ensigne of Pride, and the sterne of wantonnesse, to all that behold it) it were the lesse matter, but they are not simplie content with their owne haire, but buye other haire, either of Horses, Mares, or any other straunge beastes, dying it of what colour they list themselues. And if there be any poore won ã as now and then, we see God doth blesse them with beautie, as well as the riche) that hath faire haire, these nice dames will not rest, till they haue

Bought haire and coloured vsed to be worne.

bought

bought it. Or if any childʒē haue faire haire, they will intice them into a secret place, and for a peme or two, they will cut of their haire: as I heard that one did in the citie of Munidnol of late, who meeting a little childe wᵗ very faire haire, inueigled her into a house, promised her a penie, and so cutte off her haire. And this they were in ẏ same order, as you haue heard, as though it were their own naturall haire: & vpon the other side, if any haue haire of her own naturall growing, whiche is not faire enough, then will they die it in diuers colours, almost chaunging the substaunce into accidentes by their deuilish, and more then thise cursed deuises. So, where as their haire was geuen them as a signe of subiection, and therefore they were commaunded to cherish the same, now haue they made it an ornament of pride, and destruction to themselues for euer, excepte they repent.

Spud. This is a stiffenecked people, and a rebellious, I see well, that thus dareth in euery respect, to peruert the straight wayes of the Lord digging vp to themselues Cesternes, of iniquity and pittes of aduersitie, whiche in the ende without the great mercie of God will be their vtter confusion.

Philo. Then on toppes of these stately turrets (I meane their goodly heades, wherein is more vanitie, then true Philosophie nowe and then) stand their other capitall ornaments, as French-hood, Hatte, Cappe, Kercher, & such like, where-

Capitall ornamentes for the head.

of some be of Uelues, some of Taffatie, some (but few) of Wooll, some of this fashion, some of that, and some of this colour, some of that, according to ỹ variable phantasies of their serpentine mindes. And to suche excesse it is growne, as euery Artificers wife (almost) will not sticke to goe in her Hat of Uelues euery day, euery Merchants wife, and meane Gentlewomen, in her Frenchhoode, & euery poore Cottagers daughter, in her Taffatie hat, or els of Wooll at least, well lined with Silke, Uelues, or Taffatie. But howe they come by this (so they haue it) they care not, who paieth for it they regard not, nor yet what hurte both to themselues, and others it doth bring they feare not: but runne dayly a malo, ad̃ peius, (as they say) *from one mischiefe to an other*, vntil they haue filled vpp the measure of their iniquitie, to their owne perdition at that day.

Hattes of velues, taffatie, worne in cõmon.

Trahit sua quenque voluptas.

They haue also other ornaments besides these to furnishe forthe their ingenious heades, whiche they call (as I remẽber) Cawles, made Netwise to the ende, as I thinke, that the clothe of golde, clothe of Siluer, or els Tinsell (for that is the worst (wherewith their heades are couered and attired withall vnderneath their Caules) may ỹ better appeare, & shew it selfe in the hyest maner. So that a man that seeth them (their heades glister and shine in such sorte) would thinke them to haue golden heades. And some weare Lattice cappes with three hornes, three corners I should say, like the sorked cappes of Popishe Nicstes, with

Cawles made Netwise.

Golde heads fraught with leaden w.

with their perriwinckles, Chitterlinges, & the like Apishe toyes of infinite varietie.

Thus lauish they forth the goodes of the Lord, whiche are none of their owne (but lent them for a time) vpon Pride and naughtinesse, delighting (as it seemeth) in nothing so much, as in the stinking puddle of vanitie and sinne, whiche will be their own decay at the last. An other sort of dissolute Minions, and wanton Sempronians (for I can terme them no better) are so farre bewitched as they are not ashamed to make holes in their eares, whereat they hang ringes, and other Jewels of gold and precious stones. But what this signifieth in them, I will holde my peace, for the thing it self speaketh sufficiently. There is a certaine kinde of people, in the Orientall part of the world (as writers affirme) þ are suche φιλαυτοι louers of themselues, & so proude withall, that hauing plentie of precious stones, and Margarites amongest them: they cutte and launce their skinnes and flesshe, setting therein these precious stones, to the ende they may glister and shyne to the eye. So, except these women were minded to tread their pathes, & followe their direfull wayes in this cursed kind of Pride, I wonder what they meane. But because this is not so much frequented, amongest Women as Men, I will say no more thereof, vntill further occasion be offered.

Making of holes in their eares, to hang rings, and welles by.

A people who cut their skin to set precious stones in themselues.

Spud. Except it were a people wedded to the deuilles eldest daughter Pride (for I thinke Humilitie amongest them may dwell a Virgine, for

any that wil marrie her) and giuen ouer of God, I neuer heard the like. I am perſwaded that neither the Libertines, the Epicures, nor yet the vile Atheiſtes euer exceeded this people in pride, nor that the wickednesſe of them might euer coūterpoyze, with the wickednesſe of theſe people. *God be mercifull vnto them.*

Great Ruffes Neckerchers and Partlets vſed of women.

Philo. You heare not the tenth part, for no pen is able ſo well to deſcribe it, as the eye is to deſerie it. The women there vſe great ruffes, and neckerchers of Holland, Laune, Camericke, and ſuch clothe, as the greateſt threed ſhall not be ſo big, as the leaſt haire that is: And leaſt they ſhuld fall downe, they are smeared and ſtarched, in the deuils liquor, I meane Starche: after that dried with great diligence, ſtreaked, patted, & rubbed very nicely, and ſo applied to their goodly necks, and withal, vnderpropped with Supportaſſes (as I told you before) the ſtately Arches of pride: beyond all this, they haue a further fetche, nothyng inferiour to the reſt, as namely three or foure decrees of minor Ruffes, placed gradatim, one beneath an other, and al vnder the mayſter Deuil-Ruffe, the ſkirtes then of theſe great Ruffes are long and ſide euery way pleated, and creſted full curiouſly, God wot. Then laſt of all, they are either clogged with gold, ſiluer, or ſilke lace of ſtately price, wrought all ouer with needle woyke, ſpeckled and ſparkeled here and there with the Sunne, the Moone, the Starres, and many other antiques ſtrange to beholde. Some are wrought

Starche the deuils liquor.

Supportaſſes the pillers of pride.

nor Ruffes

with

with open worke, downe to the midst of the Ruffe and further, some with close woorke, some wyth purled lace so cloied, and other gewgawes so pestered, as the Ruffe is the least parte of it selfe. Sometimes, they are pinned vpp to their eares, sometimes they are suffered to hange ouer theyr shoulders, like Windemill sailes fluttering in the winde, & thus euery one pleaseth her selfe, in her foolish deuices, for Suus cuiusq; crepitus sibi bene olet, as the prouerbe sayth: *Euery one thinketh his owne wayes best*, though they lead to destruction of body and soule, which I wish them to take heede of. And amongest many other fearfull examples of Gods wrathe agaynst Pride, to set before their eyes, the fearefull iudgement of God, shewed vpon a gentlewoman of Eprautna, of late, euen the 27. of Maie. 1582. the fearfull sound whereof is blowne through all the worlde, and is yet freshe in euery mans memory. This gentlewoman being a very riche Marchaunte mannes daughter: vpon a time was inuited to a Bridall, or Wedding, whiche was solemnized in that Towne, agaynst whiche daye shee made great preparation, for the pluming of her selfe in gorgious arraie, that as her bodye was moste beautifull, fayre, and proper, so her attire in euery respecte might be correspondent to the same. For the accomplishment whereof shee curled her haire, shee died her lockes, and layed them out after the best maner, she coloured her face with waters and Ointmentes: But in no case could she gette

The great curiositie in Ruffes and Neckerchers.

A fearfull example against pride, shewed vpon a gentlewoman in Antwarpe.

Womens lubricious mindes neuer content with any thinge when it is well.

gette any (ſo curious and daintie ſhe was) that coulde ſtarche, and ſet her Ruffes, and Neckerchers to her minde: wherefore ſhee ſent for a couple of Launderſſes, who did the beſt they could to pleaſe her humors, but in any wiſe thei could not: Then fell ſhee to ſweare, and teare, to curſſe and and baune, caſting the Ruffes vnder feete, & wiſhing that the Deuill might take her, when ſhee were any of thoſe Neckerchers agayne. In the meane time (though the ſufferaunce of God) the Deuill tranſforming himſelfe, into the forme of young man, as braue, and proper as ſhee in euerie poincte in outward appearaunce, came in, fayning himſelfe to bee a woer or ſuter vnto her. And ſeeing her thus agonized, and in ſuch a pelting chafe, he demaunded of her, the cauſe thereof who ſtraight-waye tolde him (as women can conceale nothing that lyeth vppon their ſtomackes) howe ſhee was abuſed in the ſetting of her Ruffes, whiche thing being heard of him, hee promiſed to pleaſe her minde, and thereto tooke in hand the ſetting of her Ruffes, whiche he performed to her great contentation, and liking, in ſo muche as ſhee looking her ſelfe in a glaſſe (as the Deuill bad her) became greatly inamoured with him. This done, the young man kiſſed her, in the doing whereof, he writhe her necke in ſonder, ſo ſhe dyed miſerably, her body being Metamorphoſed, into blew and blacke colours, moſt vgglesome to behold, and her face (whiche before was ſo amorous) became moſte deformed, and

he deuill leaſeth women better hen any boie els.

fearfull

fearefull to looke vpon. This being known, ye- 38
paraunce was made for her burial, a rich Coffin was prouided, and her fearefull body was layed therein, and it couered very sumptuously. Foure men immediately assaied to lift vp the corpes, but could not moue it, then sixe attempted the lyke, but could not once stirre it from the place, where it stoode. Whereat the standers by marueiling, caused the Coffin to be opened, to see the cause thereof. Where they found the body to be taken away, and a blacke Catte very leane and deformed sitting in the Coffin, setting of great Ruffes, and frizling of haire, to the great feare, and wonder of all the beholders. This woefull spectacle haue I offered to their viewe, that by looking into it, in stead of their other looking Glasses they might see their owne filthinesse, & auoyd the like offence, for feare of the same, or wyser iudgement: whiche God graunt they may doe.

The deuill found setting of great Ruffes.

Spud. As in a Camilion are sayde to be all colours, saue white, so I think, in these people are all thinges saue vertue and christian sobrietie. Proteus that Monster, could neuer change himselfe into so many formes & shapes, as these women doe, belike they haue made an obligation with hell, and are at a greement with the deuill, els they woulde neuer outrage thus, without eyfeare of God, or respect to their weake brethren, whome herein they offend.

Proteus.

Philo. The women also there haue dublettes and Ierkins, as men haue here, buttoned vp the breast,

Women wearing Dublets and Ierkins.

breast, and made with winges, weltes, and pinions on the shoulder poyntes, as mannes apparel is, for all the worlde, and though this be a kind of attire, appropriate onely to man, yet they blushe not to weare it: and if they coulde as well change their sexe, and put on the kinde of man, as they can weare apparell assigned onely to manne, I thinke they would as verily become men in deed as now they degenerate frō godly sober women in wearing this wanton lewde kind of attire, proper onely to manne. It is written in the 22. of Deuteronomie, that what man soeuer weareth womans apparell is accursed, and what womā weareth mans apparell, is accursed also. Now whether they be within the limites and bandes of that curse, let them take heede. Our apparell was giuen as a signe distinctiue, to discerne betwixt sexe and sexe, and therefore one to weare the apparell of an other sexe, is to participate with the same, and to adulterate the veritie of his owne kinde. Wherefore these women may not improperly bee called Hermaphroditi, that is Monsters of both kindes, halfe women, halfe men. Who if they were naturall women, and honest Matrones, would blush to goe in such wanton and lewd attire, as is proper onely to man.

A curse to them that weare contrarie apparel to their sex.

Hermaphroditi.

Spud. I neuer reade, nor heard of any people, except dronken wᵗʰ Cyrces cups, or poysoned with ᵗʰᵉ Exorcismes of Medea that famous renowmed Sorceresse, that euer woulde weare suche kinde of attire, as is not onely stincking before ᵗʰᵉ

face

face of God, & offensiue to man, but also painteth out to the whol world, the venereous inclination of their corrupt conuersation.

Philo. Their gownes be no lesse famous then the rest, for some are of Silke, some of Ueluet, some of Grograine, some of Taffatie, some of Scarlet, and some of fine clothe, of x. xx. or xl. shillinges a yarde. But if ỳ whole gowne be not Silke or Ueluet, then the same shall be layd with lace, two or three fingers broade, all ouer the gowne, or els the most parte. Or if not, so (as lace is not fine enough sometimes) then it must bee garded with great gardes of Ueluet, euery gard fower or fiue fingers broad at the least, and edged with costly lace, and as these gownes be of diuers and sondry colours, so are they of diuers fashions, chaunging with the Moone: for some be of the new fashion, some of the olde, some of thys fashion, and some of that, some with sleeues hanging downe to their skirtes trailing on the ground, and cast ouer their shoulders, like Cowe tailes. Some haue sleeues muche shorter, cut vp the arme, and pointed with silke Ribons very gallantly, tied with true loues knottes, (for so they call them.) Some haue Capes reachyng downe to the middest of their backes, faced with Ueluet, or els with some fine wrought silke Taffatie, at the least, and fringed about very brauely: and (to shut vp all in a worde) some are pleated, and riueled downe the backe wonderfully, with more knackes, then I can declare. Then haue

The diuersity of Gownes.

Simiæ in purpuris.

Costly gownes.

Diuers fashions of gownes.

Petticoates.

haue they Petticoates of the beste clothe that can be bought, & of the fayrest dye that can be made. And sometimes they are not of clothe neither, for that is thought to base, but of scarlet, grograine, Taffatie, Silke and such like, fringed about the skirtes with Silke fringe, of chaungeable colour. But whiche is more vayne, of whatsoeuer their Petticoates be, yet must they haue Kirtles (for so they call them) either of Silke, Veluett, Grograine, Taffatie, Satten, or Scarlet, bordered with gardes, lace, fringe, and I cannot tell what besides. So that when they haue all these goodly robes vpon them, women seeme to be the smallest part of themselues, not natural women, but artificiall women, not women of flesh and bloude, but rather Puppits or Mawmets consisting of ragges and cloutes compacte together. So farre hath this canker of Pride eaten into the body of the Common wealth, that euery poore Yeoman his daughter, euery Husbandman his daughter, and euery Cotrager his daughter, will not stick to flaunt it out, in such Gownes, Petticoates and Kirtles, as these. And notwithstanding that they Parentes owe a brale of hundred pounds more than they are worthe, yet will they haue it, quo iure quaue iniuria, *eyther by booke, or by crooke*, by right or wrong as they say: whereby it commeth to passe, that one can scarsly know, who is a noble woman, who is an honourable, or worshipfull woman, from them of the meaner sorte.

Kirtles.

Women the least parte of themselues.

Poore mens daughters excesse.

Spud.

Spud. Their parentes and friendes are much to be blamed, for suffering them to goe in suche wanton attire. They should not allowe thē suche large pittance, nor suffer them to measure theyr apparell, after their owne licentious pardes of self-will, and wicked desires: then coulde they not rage so farre as they doe. Parentes too blame. 40

Philo. Then shall they be sure, neuer to haue good day with them. For they are so impudent, that all be it, their poore Parentes haue but one Cow, Horse, or Sheepe, they will neuer let them rest till they be solde, to maintaine them in theyr braueries beyond all measure. And to say ꝑ truth, some Parets (worthy to be inaugured for fooles with the lawrell crowne of tripple follie) are so buxome to their shamelesse desires, & so exorable to their prostitute requestes, that they graunt to their too too nice daughters moe thē they do desire thē-selues, taking a singuler felicitie & farre surmounting pleasure, in seeing thē decked and plumed in the Feathers of deceiptfull vanitie. The impudecie of proud Harlottes. Our remisse lenitie of Parents to their children.

Spud. This ouer great lenitie, and remisse libertie of theirs in the education of youthe, in respecte of the euent, and successe in the ende: may rather be counted an extreame crueltie, then a fatherly loue or pittie of them towardes theyr children: For what maketh them so soone Whores, Strumpets, and Baudes, as that cockering of them doeth? What maketh them apte & prone to all kinde of naughtiuesse, but this? Nothing in the worlde so muche. For geue a wilde horse

the

the libertie of the head neuer so little, and he will runne headlong to thine and his owne destruction also. So long as a sprigge, twist or braunche, is young, it is flexible and bowable to any thing a man can desire, but if we tarie till it be a greate tree, it is inflexible and unbowable: If Glaze be taken whilest it is hot, any character may be easily imprinted, but tarying till it bee harde, it receiueth no print at all. So, correcte children in their tender yeares, and you may bow thē to what good loze you will your self, but tarie till they be old, thē it is to late, as experience teacheth daily.

Netherstocks of Iarnsey, or silke.

Philo. Their netherstockes in like maner are either of Silke, Iearnsey, Worsted, Crewell, or at least of as fine Yearne, Thread, or Cloth as is possible to be hadde, yea, they are not ashamed to weare hoase of all kinde of chaungeable colours, as green, red, white, russet, tawny, and els what: whiche wanton light colours, any sober chaste Christian (except for necessities sake) can hardly, without suspition of lightnesse, at anye time weare: but whatsoeuer is a deformitie or shame in others, is an ornament to them that be past all shame. Then these delicate hosen must bee cunningly knit, & curiously indented in euery point, with quirkes, clokes, open seame, and euery thing els accordingly, whereto they haue Corked shoes, Pinsnets, Pantoffles, & Slippers: some of blacke Ueluet, some of white, some of greene, and some of yellowe: some of Spanishe leather, and some of Englishe, stitched with silke and imbroderie

Corked shoes Pinsnettes, Pantoffles, & such like for women.

broidered with golde and siluer all ouer the foot, with other gewgawes innumerable: All which if I should endeuour my self to expresse, I might with like facilitie number the sands of the Sea, the Starres in the Skie, or the Grasse vpon the Earth, so infinite and innumerable be their abuses. For were I neuer so expert an Arithmetritian, or neuer so skilfull a Mathematitian, I were neuer capable of the one halfe of them, the Deuill broacheth so many newe fashions euery day. Wherefore to their Author I leaue them, not omitting to tell you (as an interim *by the way*) of a certaine kinde of sweete Pride vsed amongest the Gentlemen, and Gentlewomen in Ailgna.

The innumerable fashiõs, of womens attire.

Spud. I haue learned out of the booke of God, that all Pride is stincking before the face of God: wherefore I greatly desire to know what abortiue Miscreant this may be, for it is some portenteous misshapen monster, I am fully perswaded.

Pride stinking before the face of God.

Philo. Is not this a sweet Pride, to haue Ciuet, Muske, sweete Powders, fragrant Pomanders, odorous Perfumes, and suche lyke, whereof the smell may bee felte and perceaued, not onely all ouer the house, or place where they bee present, but also a stones cast off almost, yea, the bed wherein they haue layd their delicate bodyes, the places where they haue sate, the clothes and thinges which they haue touched shall smell a weeke, a moneth and more after they be gone. But the Prophet Esaias telleth them, in stead of

The hauing of Ciuet, Muske, and other perfumes a sweete kind of pride.

Esai. cap 3.

their Pomaunders, Muſkes, Ciuites, Balmes, ſweete odours and Perfumes, they ſhall haue ſtenche and horrour in the nethermoſt hell. Let them taks heede to it and amend their wicked liues in time. And in the Sommer time whileſt flowers be greene and fragrant, ye ſhall not haue any Gentlewoman almoſt, no nor yet any Hope or puſſle in the Countrey, but they will carie in their handes, Noſegayes and poſies of flowres to ſmell at, and whiche is more, two or three ſticked in their breaſtes before, for what cauſe I cannot tell, except it be to allure their amorous Paramours to catche at them, whereby I doubte not but they get many a ſlabbering kiſſe, and peraduenture more friendſhippe beſides, they knowe what I meane.

Noſegayes, & Poſies of flowers worne and caried abroade.

Beware the Spaniſh pippe

Spud. You will be thought very ſtraight laced to ſpeake againſt theſe thinges, for I haue heard it ſaid, the ſweete ſmelles doe corroborate the ſences, comfort the ſpirites, and recreate both the body & minde, of man greatly, do they not ſo?

Philo. They are ſo farre from comforting the braine, or illuminating the ſpirits of man, that as Miſtes and exhalations which euaporate from theſe earthly bodies, and are drawne vp by the attractiue power of ỹ Sunne, Moone, & ſtars, doe obnubilate & darken the beames of the Sunne, not ſuffering his radiations to diſparcle abroad: So theſe (in a maner) palpable odours, fumes, vapours, and ſmelles of Muſkes, Ciuetes, Pomanders, Perfumes, Balmes, and ſuch like aſcending

The curious ſmelles obnubilate the ſpirites, and darken the ſences.

tending to the braine, doe rather denigrate, darken and obscure the spirites and sences, then eyther lighten them, or comforte them anye maner of way. But how soeuer it falleth out, sure I am, they are ensignes of Pride, allurements to sinne, and prouocations to vice. After all this, when they haue attired themselues thus, in the middest of their Pride, it is a woyld to consider their coienesse in gestures, their minsednesse in woyds and speaches, their gingernesse in tripping on toes like young Goates, their demure nicitie & babishnesse, and withall their hautie stomackes, and more then Cyclopical countenaunces: their fingers must be decked with golde, siluer, and precious stones, their wreastes with bracelettes, and armelettes of golde, and other costly Jewelles, their handes couered with their sweet washed gloues imbroydered with golde, siluer, and what not, and to suche abhomination it is growen, as they must haue their looking glasses caried with them wheresoeuer they goe: And good reason, for els how could they see the deuil in the? For no doubt, they are the deuilles spectacles, to allure vs to pride, and consequently to destruction for euer.

Sweete smels of Muskes, Cinet, and such like, anoye the spirites.

The vayn gestures & coynes of wome in the midst of their Pecocke feathers.

Fingers clogged with ringes.

Womens trinckets.

Sweeted gloues.

Looking glasses the deuils spectacles.

Spud. The deuill could neuer haue found out a more Pestilent euill then this, for hereby man beholding his face, and being naturally giuen to flatter himselfe too muche, is easely drawne to thinke well of himselfe: and yet no man seeth the true proportion of his face, but a counterfaite ef-

Looking glasses the deuils bellowes.

figie, and falſe image thereof in the glaſſe, which the Deuill ſuffereth him to ſee, that thereby hee may riſe into Pride, and offend the Diuine Maieſtie. Therefore may theſe looking glaſſes be called the deuils bellowes, wherwith he bloweth the blaſt of Pride into our heartes: and thoſe that looke in them, may be ſayd to looke in the deuils arſe, whileſt hee inſuſeth the venemous winde of Pride into their ſoules.

Silke Scarffes.

Philo. Then muſt they haue their ſilke ſcarffes caſt about their faces, and fluttering in the wind with great taſſells at euery ende, eyther of gold, ſiluer, or ſilke. But I know wherefore they will ſay, they weare theſe ſcarffes, namely, to keep thē from Sunne burning. But I would aſke theſe Miſelinges one queſtion, wherein if they cannot reſolue me, then I will ſay as they ſay, that ſcarffes are neceſſarie, and not flaggges of Pride. Cā that thing which is moſt glorious and fayre of it ſelfe, make any thing foule or ill fauoured? the Sunne is a moſt glorious and fayre Creature, and therfore cannot make thē fouler then they are of their owne nature. From whence then it is, that the Sunne burneth them, and altereth their orient colour into worſer hue? the cauſe thereof proceedeth from their own genuine corruption and naturall imperfectiō. For no more is their fowlnes to bee aſcribed to the ſtelliferous beames of the glittering Sunne, then the ſtench of a dead karkaſſe may be ſaid to proceede of the Sunne, & not rather of it own corruption and filthineſſe. They

A queſtion to ſcarfe wearers

busie themselues in preseruing the beautie of their bodies, whiche lasteth but for a time, and in time is cause of it owne corruption, and whiche in effect is nothing els but putrifaction it selfe, and a dunghill couered with white and redd, but for the beautie of ỳ soule they care nothing at all.

Visours, or inuisories of Veluet, to ride abroad in.

When they vse to ride abroad, they haue visors made of Veluet (or in my iudgement they may rather be called inuisories) wherwith they couer all their faces, hauing holes made in thē agaynst their eies, whereout they looke. So that if a man that knew not their guise before, shoulde chaunce to meete one of them he would thinke he mette a Monster or a Deuill: for face he can see none, but two broad holes agaynst their eyes, with glasses in them. Thus they prophane the name of God, and liue in all kinde of voluptuousnesse and pleasure, worse then euer did the Heathen.

Sues voluptabris versantur.

Spud. What thinke you, are not the inuentors and first finders out of these newe toyes and deuilishe deuices in great daunger, and partakers with them of the euill committed?

The first finders, and inuentors of new fashions, are culpable of all the euil that cōmeth by them.

Philo. It can not bee, but the Inuentors of these newe toyes, are in greate daunger before God, as they who shall render accompts to God, not onely for the inuention of them, but also for the euill committed by them. For whosoeuer is author of any euill, must needes aunswere for the euill. And surely ỳ authors of these newfangles, are not vnworthy to be canonized sainctes, when the yeare of Iubilie commeth (I meane saints of

Sathan) for what deede so flagitious, what fact so daungerous, or what thing so haynous, which with alacritie is not plausibly committed for the mantenaunce of these Deuilishe toyes and deuires? And albeit that the persons themselues who offend this waye shall dye in their sinnes, they owne bloud being poured vpon their own heads, yet ỹ authors of these newe toyes, where through they offended, shall bee guiltie of their deathes, and surely answere for their destruction in the day of the Lord.

A vayne excuse.

Spud. But say they, if I make them not an other will, and it is as good for me to make them, as an other, and it is my liuing, wherefore I am discharged of blame, if I make them (being commaunded) with sweate of my face, and with trauaile and payne to get my liuing?

We are bound to get our liuing in well doing not in euil doing.

Philo. We are commaunded indeed to get our liuing with the sweate of our face, but howe? not in doing those thinges, whiche are euill of themselues, and also drawe and entice others to euill, but in thinges lawfull and good, and whiche induce to godlinesse. And to say, others will make them if they do not, no more excuseth thē of offēce before God, thē for a Murtherer or Theefe to say if I had not robbed, or killed this man, an other would, dischargeth him from the penaltie of the iudiciall law to be inflicted vpon him. Is it lawfull for vs to doe euill, because others doe it? Or doth the wickednesse of an other, deliuer vs from blame, if we commit the same offēce? no, nothing

A caueat to artificers that inuent new fashions.

lesse

lesse. Wherefore, let Tailers, and Artificers beware, how they eyther inuent or make these new deuices and deuilish fashions euery day: And being requested to make them, if they perceiue thē to tende to vice, & to allure to sinne, let thē refuse them in the name of God, more tendering the saluation of many, then the priuate commoditie of themselues alone: whiche thinge, if euery one would doe, he shoulde deliuer his owne soule, and supporte an infinite number from falling into the Gulfe of sinne, and so in short time these new topes, fond deuices, and childish bablerics, (new fashions I should say) would soone vanish away, and come to naught: whiche God graunt may come to passe.

Spud. Did the women of the former world attire themselues in such sort, as these women doe?

Philo. The women of the former age you may be sure neuer apparelled themselues like one of these: But least you should thinke, that the godly onely liued thus austerely, you shall heare how little the very Heathen and Barbarian women haue, and doe at this present esteeme of apparell, as Stuperius witnesseth, whose wordes are these speaking of the Egiptian women: Vestimenca sciunt nec noua pristinis mutare, verū semper his in cultibus gaudent perpetuo tēpore congredi, quascunque gētes hunc per orbē visitēt. Which may be thus turned into English verse.

The Ægiptian Matrones neuer vse
Their fashions of attire to change:

But euer keepe one forme to chuſe,
Although they viſite Nations ſtrange.

AND as all writers do affirme, all the women there, indifferently, goe with their haire hanging downe, with a broad Hat vpon their heades and other attire as playne as the reſt, ſo farre are theſe people frō pride, and hunting after ſtrange faſhions, as our women doe. The women of Affrica are witneſſed by the ſame Stuperius, and others to be ſo farre from affecting of ſtraunge faſhions, or curioſitie in apparell, ỳ they clothe thēſelues in a maner all ouer, Ferinis pellibus, *with beaſtes ſkinnes*, furres, & ſuch like. And this they think ſo rich attire, as they vſe it altogether, when they celebrate their feſtiual ſolēne dayes, or when they goe abroade to be ſeene. The Braſilian women eſteeme ſo little of apparell alſo, as they rather chooſe to go naked, (their ſecret partes onely being couered) then they would be thought to be proude, or deſirous of ſuch vanitie. The Cantabrian women likewiſe, with many other doe the ſame. In high Germanie the women vſe in effect one kine of apparell, or habite, without any difference at all, nothing like other Nations, delighting in newe fangles: yea, the wiues there, are ſo farre frō Pride, that they will not diſdaine to cary all their houſholde ſtuffe, and other ſupellectiles about with thē vpon their backes, in time of extremitie. Their maides and virgins go very plain, w̄ kerchers onely on their heads, their haire hanging doun behind, in tokē of virginitie.

The meannes of other Natiōs in attire.

Thus

Thus you see euery Nation, how barbarous soeuer, are much inferior to the people of Ailgna in Pride, and excesse of apparell: and yet these examples I alledge not, to the ende I would wishe all others to vse the same, or the very like brutish kind of austere habite: but to shew how farre they be from Pride, and how much the other be wedded to the same. And as for the vertuous & godly Christian woman, from the beginning of the world, they haue so little cared for the vayne glorie of apparell, and so little (or rather nothing at al) were they acquainted therewith, as they hunted for nothing els so muche, as for the ornamentes of the minde: as wisedome, continēcie, chastitie, and true godlinesse, thinking the same beautie sufficient. They compted it great shame to clothe their bodies with sumptuous apparel, & their mindes to be naked, and voyde of true vertue. So, if these women woulde seeke after the beautie of the minde, they would not affect apparell so muche: for if they be fayre in body already, then neede they not gorgeous apparell to make them fayrer: and if they be deformed in body, it is not the apparell that can make them fayrer. And either their beautie consisteth in them, or in their apparell: if in them, then not in the apparell, and so it is meere foolerie to weare it. And if in apparell, then not in them, and so can not the garmentes make them fayre, whome God and Nature hath made otherwise. Wherefore, looke in what shape, forme, or cōdition euery one is created

The cōtempt of apparell of the former age.

ted by God, let him content himselfe with ỹ same without any alteration or chaunge, with prayse to his Creator.

Spud. Thay hold, (notwithstanding) that it is the pride of the heart, which God so much hateth and detesteth.

Pride of the heart.

Philo. It is very true that God punisheth the pride of the heart with eternal damnation (if they repent not) for he will be serued and obeyed, eyther with the whole man, or els with none. Then if he punish the pride of the heart with euerlasting damnation, he must needes (in iustice) punish the pride of Apparell with the like, being both ioyned in one prædicament of sinne: and the pride of apparell muche more hurting before the worlde then the other. Also, it is manifest, that the pride of apparell riseth first from the corruption of the heart, as the effectes from the cause: the fruite from the roote of the tree: then if the pride of the heart, whiche notwithstanding, it hurteth not outwardly, but is secrete betwixt God, and hymselfe, be damnable in it owne nature before God, then must it needes be, that the pride of apparell (whiche sheweth it selfe to the worlde, both offensiue to God, and hurtfull to man, and which also is the fruit of the pride of the heart, and throweth almost as many as beholde it, at least, as many as followe it, into the deepe Dungion of hell) is much more pernicious & damnable then ỹ other.

Pride of apparel equiualet with pride of the heart.

Spud. Hath the Lorde plagued this sinne of Pride, with any notable torture or punishment,

euer

euer from the beginning of the worlde vnto thys day, or hath he omitted the reuenge thereof as a thing of small force, or importaunce?

Philo. Moste fearfull plagues: and dreadfull iudgementes of God haue in all ages bene powred vpon them that offended herein, as all Histories, bothe holy and prophane doe beare recorde. For proofe whereof, I will geue you a taste but of a fewe, whereby may appeare howe wonderfully the Lorde in all ages, tymes, kindredes and peoples, hath punished those that through Pride (like wicked recusantes, and backsliders from God) haue rebelled agaynst his Maiestie. The Deuill, who before was an Aungell in Heauen, arrogating to himselfe the imperiall Throane of the Maiestie of GOD, was cast downe into the lake of Hell burning with fire & sulphure for euer. Adam desiring to be a God (for the Serpent tolde him hee shoulde be as God, knowing both good and euill) was for the sinne of Pryde throwne downe to the bottome of hell, and not onely hee, but all his posteritie to the ende of the worlde. The Hoast of Core, Dathan, and Abiram, for their exceeding Pride, in stirring vpp mutenie, & rebellion agaynst their lawfull Magistrate, were swallowed quicke into Hell, the earth opening her mouth, and deuouring them, withall their complices whatsoeuer. The People of Babilon intēding to build a Tower, whose top should touche the Skie, thinking that if God should drowne the worlde agayne with water, they would

Examples of God his punishments executed vpon them that offended in Pride, in all ages.

would be sure inough on the toppe of their hygh turrettes: yea, they intēding to sit with God himselfe (if neede were) were all confounded, and a diuers language put into euery mans mouth, that none knewe what other spake. And thus were they forced to leaue their building, and disperse themselues abroade, vppon the face of the earth, whereof sprang the first diuersitie of languages in the worlde. Wherefore, when wee heare any language spoken, that we knowe not, it may be a memorandum, to put vs in minde of our pryde, which was the cause thereof.

A memorandum.

Goliah the great Giante, the huge Cyclops, and sworne enemie to the children of Israell, for his pride against the Lorde, was slaine by Dauid the faythfull seruaunt of the Lord.

Antiochus.

Antiochus intending to ouerthrow, and sacke Ierusalem, to spoyle the Sanctuary and Temple of the Lorde, and to kill the people of God, was for his pryde ouerturned in his Chariot, ridyng thetherward, his belly burstyng & filthie wormes crawling out, most lothsomely, and in fine, begā so to stincke & smell, as neither his seruaunts nor he himselfe coulde abide his owne sauour, & thus ended his life in great miserie & wretchednesse.

Nabuchodonosor.

Nabuchadnetzar, was for his pryde cast out of his Kingdome, and forced to eate graslle wyth wilde beastes in the Wilderneſſe.

Daniell. 4.

King Saule.

King Saule, for hys pryde and disobedience, was deposed of his Principallitie and Kingly regiment, and in the end slewe himselfe on mount

Gelboe

Gelboe most desperately.

Sodoma and Gomorra, were both destroyed with fire and brimstone from heauen for their sin of pride, & contempt of the Lorde. All the worlde in the dayes of Noah was drowned with an vniuersall deluge for pride and contumacie of heart.

King Hezekiahs, for his pride in shewing to the Ambassadours of the king of Babilon, all his Treasure (for he sent Messengers vnto him wyth giftes and letters congratulatorie, for the recouerie of his health) lost all his Jewelles, Treasures & riches, with his sonnes also, being transported captiues into Babilon. Kyng Dauid for his Pride in numbring the people contrarie to the will of God, was greeuously punished, and three score and ten thousand of hys people slaine with a greeuous pestilence for the same. 2. Reg. cap. 20. 2. Samuell. 1. 24. Verse. 15.

King Pharao for hys pride agaynst the Lord, (for he thought himselfe a God vppon the earth, and therefore asked he Moyses in derision, who is the Lord) was drowned in the red Sea with al his hoast. The proude Pharisey iustifyng him selfe, for hys pride, was reproued of the Lord, and reiected. King Herode for attiryng himselfe in sumptuous aray, and not ascribing glory to the Lord, was strucken dead, by an Angell, and wormes consumed his flesh immediately. All these, with infinite millions moe in all ages, haue perished through pride, and therefore let not this people think, ỳ they shall escape vnpunished, who drinke vp pride, as it were sweete wine, feede vp- The proud Pharisey. Kyng Herode

pon it, as vpon delicious meates, and wallow in it, as filthie swine doe in the dirtie mire. Will the Lord punishe his peculiar people, and electe vesselles, and let them goe free? Wherefore I would wish them to be warned, for it is a terrible thinge, to fall into the handes of God, who is a consuming fire, and a fearefull God. His bowe is bent, his arrowes of iudgement are drawne to the head, his fire is kindeled, is wrathe is gone out, & ready to be poured vpon the contemners of his lawes. Tempte not the Lord any longer, prouoke not his wrathe, exasperate not his iudgmentes towardes thee. For as mercy proceedeth from him, so doeth Iustice also: and be sure of it, he paieth home at the last. For as in mercy he suffereth no good deede to be vnrewarded, so in hys iuste Iudgement there is no wickednesse, which hee leaueth vnpunished. And yet notwithstanding, their wickednesse and Pride is suche, as stincketh before the face of God, and maketh the enemies to blaspheme, and speake euill of the wayes of the Lord: for say they, the mē of Ailgna are wicked, and licentious in all their wayes, whiche easely appeareth by their apparell, and newfangled fashions, euery day inuented. The beastly Epicures, the Dronkardes, and Swilboules vpon their Ale-benches, when their heads are intoxicate with newe wine, will not sticke to belche forthe, and say that the Inhabitauntes of Ailgna goe brauely in apparell, chaunging fashions euery day, for no cause so muche, as to delight

God his plagues are prepared, if we repent not.

Our new fangles and toies are occasions why all nations mocke and floute vs.

light the eyes of their harlottes withall, and to inamour the mindes of their fleshly Paramours. Thus be this people a laughing stocke to all the worlde for their Pride, a slaunder to the worde of God, and to their profession, scandalles to their brethren, a dishonor and repproche to the Lord, and very Caterpillers to themselues, in wasting and consuming their goodes and treasures, vpon vanities and trifles.

Our liuing a slaunder to the truth.

Spud. I perceiue these are nice dames, I pray you what exercises follow they, for the most part being thus clothed in their robes, and howe doe they spende the tyme? For I stand in doubt thereof.

Philo. You need not to doubt. For they spend the time very well, I warraunt you, and to their owne contentation. For, some of them lye in bed (I will not say with whome) till nine or tenne of the clocke euery morning, then being rouzed forthe of their dennes, they are two or three houers in putting on their Robes, whiche being done, they goe to dinner, where no delicates eyther of wines or meates are wanting. The their bodyes being satisfied, and their heades pretely mizzeled with wine, they walke abroad for a time or els confer with their familiars (as we men you know are talkatiue enough, & cã that like Pies) all the worlde knoweth it. Thus some spend the day till supper time, and then the night, as before. Other some spende the greatest parte of the daie, in sitting at the doore, to shewe their brauerie-

The great paynes that these gentlewomen take.

ries.

Exercises, and practises of the gentlewomen of Munidnol.

ries, to make knowne their beauties, to behold the passengers by, to viewe the coast, to see fashions, & to acquaynt themselues with the nauest fellowes, for if not for these causes, I see no other causes why they shoulde sit at theyr doores, from Morning till Noone (as many doe) from Noone to Night, thus vainely spending their golden dayes in filthie idlenesse and sin. Againe, other-some being weary of that exercise, take occasion (about vrgent affayres you must suppose) to walke into the Towne, and least any thinge might be gathered, but that they goe about serious matters in deede, they take their baskets in their handes, or vnder their armes, vnder whiche pretence prettie conceites are practized, and yet may no man say blacke is theyr eye. But if all other wayes fayle them, yet haue they one whiche be sure will speede.

Handbaskets clokes to sinne.

Spud. What way is that, I pray you declare vnto me?

Philo. Seeing you are so desirous to knowe, I will tell you. In the Feeldes and Suburbes of the Cities, they haue Gardens, either palled, or walled round about very high, with their Harbers, and Bowers fit for the purpose. And least they might bee espied in these open places, they haue their Banquetting houses with Galleries, Turrettes, and what not els therein sumptuously erected: wherein they may (and doubtlesse doe) many of them play the filthie persons. And for that their Gardes are locked, some of them haue

Garden in the fieldes no better then the Stewes.

thee

three or foure keyes a peece, whereof, one, they keepe for themselues, the other their Paramours haue to goe in before them, least happely they might be perceiued, for then were all their sporte dasht. Then to these Gardens they repaire when thei list, with a basket and a boy, where they meeting their sweete heartes, receiue their wished desires. These Gardens are excellent places, & for the purpose, for if they can speake with their deerlinges no where els, yet there they may bee sure to meete thē, and to receiue the guerdon of their paines, they knowe what I meane. But I wishe them to amende for feare of Gods heauie wrathe in the day of vengeaunce.

Gardens places of baudry

Spud. Why doe you cōdemne the vse of Gardens and houses then altogether?

Spud. No, nothing lesse. For I knowe they bee very healthfull, comfortable, and holsome for mans body, and suche thinges, as the vse whereof we can not lacke. But I condemne these abuses, these corruptions, and enormities there vsed, and I pray God they may be reformed. There is nothing so good but it may be abused: yet I am not so precise that I woulde haue the thinge remoued for the abuse, but the abuse to be taken away, whereby the thinge it selfe is made worse. Nor I speake not against the good and Godly women, for I knowe there be a greate number, and the Lorde increase the number of them, that are chast, wise, sober, cōtinent, and vertuous Matrones, and voyde of all these corruptions. But

Euery thing abused, is not to be remoued but the abuse to be taken away onely.

against those light, lewde, and incontinent Harlottes (as it is well knowne there be too many) that runne to those places, as fast as euer did the brothelles to the Stewes. And truely I thinke some of these places are little better thē the Stewes and Brothell houses were in times past: I beseeche the Lord to sweepe them cleane, eyther with the Olive braunche of his mercy, or with the broome of his iudgement, that this wickednesse may be done awaie.

Spud. Are those nice Dames, gentle, sober, discrite, or otherwise, geuen to chiding, brauling, and vnquietnesse: For they shew themselues a broode (by reporte) as though butter woulde not melt in their mouthes.

Womē good and bad, but the greater number naught.

Philo. There are some sober, wise, gentle, discreete, and vertuous Matrones, as any bee in all the worlde. And there be othersome (yea maior numerus) that are neuer well, but when they be, eyther brawling, scolding, or fighting with some of their housholde: and such deuilles, as a manne were better to be hanged then to dwell with thē. But because I haue small experience therof my selfe, saue onely by the reporte of them that haue made triall thereof themselues, I will saye no more, committing them ouer to the Lorde, to whome they either stand if they doe well, or fall if they doe euill.

Spud. Seeing that by diuine assistaunce, you haue now finished your tractation of the apparell of Ailgna, shewe me (I praye you) what other abuses

buses bee there vsed, for I am perswaded, that Pride the Mother of Sinne, is not without her Daughters semblable to her selfe.

¶ *The horrible vice of whoredome in Ailgna.*

Philo.

THE horrible vice of Whoredome also is there too too much frequẽted, to the great dishonor of God, ỳ prouoking of his iudgmentes against them, the staine and blemishe of their profession, the euill example of all the worlde, and finally to their owne damnation for euer, except they repent.

Whoredome in Ailgna too too rife.

Spud. I haue heard them reasõ thus, that mutuall coition betwixt man and woman, is not so offensiue before God. For doe not all creatures (say they) as well reptilia terræ, as volatilia Cœli, *creeping thinges vppon the earthe*, as *fliyng Creatures in the aire*, and all other Creatures in in generall both small and great, ingender together? Hath not nature and kind ordayned thẽ for and geuẽ them mẽbers incident to that vse? And doeth not the Lorde (saye they) as it were with a stimule, or prick (by his mandate, saying, crescite & multiplicamini, & replete terrã, *increase, multiply, and fill the earth*) stirre them vp to the same? Otherwise the world would become barrẽ and soone fall to decay: wherefore they conclude, ỳ Whoredome is a badge of loue, a cognizãce of

Vayne & vnsgodly reasons pretending that whordome is no sinne.

Oh wicked Libertines.

amitie, a tutch of lusty youth, a freendly dalliance, a redintegration of loue, and an ensigne of good will, rather meritorious then damnable. These with the like be their childish exceptions, and friuolous obiections, which I haue heard thē many times to pretende, in defence of their carnall pollutions.

Philo. Cursed be those mouthes, that thus care to blaspheme the mighty God of Israell, & his sacred worde, making the same clokes, to couer their sinne withall. They are muche worser then Libercines, who thinke all thinges lawfull, or Atheistes, who deny there is any God. The deuills themselues neuer sinned so horribly, nor erred so grossly, as these (not Christians, but Dogges) do, that make whoredome a vertue, & meritorious. But because you shall see their deceptiōs displayed, and their damnable abuses more playnly discouered, I will reduce you to the first Institutiō, of this godly ordinaunce of Matrimonie.

Thos that make whoredome lawfull are worser then Deuills.

The first institution of matrimonie.

Gen. 2. Math. 19. Marke. Luke 16. 1. Cor. 6. Ephe. 5.

The Lord our God hauing created all things, in Heauen, Yearth, or Hell, whatsoeuer, created of euerie sexe twoo, male and female, and last of all other creatures, he made man after hys own likenesse and similitude, geuing him a woman, made of a ribbe of his owne bodie, to be a companion and comforter vnto him, and lincking them together in the honourable state of venerable wedlocke, hee blessed them bothe, saying: Crescite, multiplicamini, & replete terrā. *Increase, multiplie, and repleniſhe the yearth:* whereby it is more

more then apparent, that the Lorde, whose name is Iehouah, the mightie God of Israell, is the Authour of godly Matrimonie, Instituting it in the times of mannes innocencie in Paradise, and that as me seemeth for foure causes. Firste, for the auoydance of whoredome: Secondly, for the mutuall comforte and consolation, that the one might haue of the other, in all aduersities and calamities whatsoeuer: Thirdly, for the propagation of childrē in the feare of the Lord, that both the worlde might be increased thereby, and the Lord also be glorified in him. And fourthly, to be a figure or type of our spirituall wedlocke, betwixt Christ and his Churche, both militant and triumphant. This congression, and mutuall copulation of those, that be thus ioyned together in the godly state of blessed Matrimonie, is pure Virginitie, and allowable before God and man, as an action whereto the Lorde hath promised his blessing through his mercie, not by oure merite, ex opere operato, as some shame not to say. All other goinges together, & coitions are damnable, pestiferous, and execrable. So, nowe you see, that whereas the Lorde saieth, increase, multiply, and fill the earth: he alludeth to those that are cheined together in the godly state of Matrimonie and wedlocke, and not otherwise. For, to those that goe together after anie other sorte, hee hath denounced his curse & wrathe for euermore, as his all sauing word beareth record.

51

2 Mariage instituted for foure causes.

1

2

3 All mutuall copulation, except mariage, is vnlawfull.

4

And whereas they say, that all creatures vpō

How al creatures doe goe together in theu kinde.

the earth doe ingender together, I graunt it is true. But how? In suo genere, *in their own kind*. There is no creature creeping on the earth, or flying in the aire, how irrationable soeuer that doeth so degenerate, as man doeth, but keepeth the same state and order, wherin they were made at the first, which thing if man did, he shoulde not committe such abhominable whoredome, & filthie sinne as he doeth. It is sayed of those that write de natura animalium, that (almost) all vnreasonable beastes, and flying soules after they haue once linked, & vnited thē selues together, to anie one of the same kinde, and after they haue once espoused themselues, the one to the other, they wil neuer ioyne thē selues after with any other, til the one bee dissolued from the other by death. And thus they keepe the knott of Matrimonie inuiolable to the ende. And if any chaunce to reuolte, and goe together with any other, during the lyfe of his first mate, all the reste of the same kynde, assemble together, as it were in a councel or parliamente, and eyther kille, or greeuously punishe the adulterer or adultereſſe, whether soeuer it be which he lawe I would God, were amongſt Christians established. By all which it may appeare, how horrible a sinne Whoredome is in Nature, that the verye vnreasonable Creatures doe abhorre it.

The fidelitie of vnreasonable creatures in mariage one towards another.

The Heathen people who know not God, so much lothe this stincking sinne of Whoredome, that some burne them quicke, some hange them

on

on gibbettes, ſome cut of their heades, ſome their armes, legges & handes, ſome put out their eyes ſome burne them in the face, ſome cut of their noſes, ſome one parte of their bodie, ſome an other, and with ſome one kinde of torture, and ſome with an other: but none leaueth thē vnpuniſhed: ſo that wee are ſett to ſchoole, to learne our firſt rudimentes (like younge Nouices or children, ſcarce crept out of the ſhel) how to puniſh whoredome, euen by the vnreaſonable creatures, and by the Heathē people themſelues, who are ignoraunt of the deuine goodneſſe.

How much the Heathen haue deteſted whoredome.

Sundry puniſhmentes of whoredome amongeſt the Heathen.

Spud. I pray you rehearſe ſome places out of the worde of God, wherein this curſed vice of whoredome is forbidde, for my better inſtructiō.

Philo. Our Sauioure Chriſte in the eyght of Iohn, ſpeaking to the women, whome the malicious Iewes had apprehended in adulterie, badde her goe her way, and ſinne no more. If it had not bene a moſte greeuous ſinne, hee woulde neuer haue bid her to ſinne therein no more. In the fift of Mathew hee ſaieth, who ſo luſteth after a woman in his heart, hathe committed the fact alreadie, and therefore is guiltie of death for the ſame. To the Phariſes, aſking him, whether a manne might not putte away his wife for any occaſion? Chriſt aunſwered, for no cauſe, ſaue for Whoredome onely, inferring that Whoredome is ſo hainous a ſinne, as for the perpetration thereof, it ſhall be lawfull for a man, to ſequeſter him ſelfe from his owne Wife, and the Wife from her

Teſtimonies out of the word of God wherin whordome is forbid.

Math. 5.

Math. 19. Marke 10. Luke. 16.

owne Huſbande. The Apoſtle Paule ſaieth: Know you not that your bodies are the members of Chriſt, ſhall I then take the members of Chriſt (ſayth he) and make them the members of an whore? God forbid, knowe you not that he who coupleth himſelf with an harlot, is become one body with her? Flee fornicatiõ (ſayth he) therefore, for euery ſinne that a man committeth, is without the body, but who ſo cõmitteth fornicatiõ, ſinneth againſt his own body. And in an other place: Knowe you not, that your bodies are the Temples of the holy Ghoſt, which dwelleth within you? And who ſo deſtroyeth the Temple of God, him ſhall God deſtroy.

1. Cor. 6.

In an other place he ſaith: Be not deceiued, for neither Whoremõger, Adulterer, Fornicator, Inceſtuous perſon, nor ſuch like ſhall euer enter into the kingdome of heauen. Agayne, Coniugium honorabile eſt inter omnes. *Mariage is honorable amongeſt all men,* and the bed vndefiled, but Whoremongers & Adulterers, God ſhall iudge. In the Reuelation of Sainct Iohn it is ſaid, That they who were not defiled with women, doe wayt vpon the Lambe, whether ſoeuer he goeth. The Apoſtle Paule, willeth vs to be ſo farre from fornication, that it may not once be named amongeſt vs, as becommeth Sainctes, with infinite ſuche places, which for briefeneſſe I omit, referring you in the olde Teſtament to theſe & ſuch places, namely

ly, the 20. of Exodus. 20. of Leuiticus. 22. Deuteronomie. 27. 2. Kinges. 11. Leuiticus. 11. Exodus. 22. Num. 5. Eccle. 9. Prouer. 23. Prouer. 7. verſe. 24.

Spud. As you haue now proued by inuincible teſtimonies of holy Scripture, that whoredome is forbidden by the Lorde: So I praie you ſhewe me the greeuouſneſſe therof, by ſome ſeuere and rare examples of Gods iuſt Iudgement poured forth vpon the ſame from the beginning.

Philo. The whole worlde was deſtroyed wyth water, not any liuing thinge left vpon the earth, (ſaue in the Arke of Noah) for the ſinne of whoredome, Inceſte, and brothelrie vſed in thoſe daies. Sodoma and Gomorrha two famous Citties, were conſumed with Fire and Brimſtone from heauen, for the like ſinne of Whoredome, Adulterie and Fornication. The Cittie of the Sichemites, manne, woman, and child, were put to the edge of the ſworde, for the rauiſhing of Dina the daughter of Iacob. The Lord alſo tolde Abimelech, that if he did not let goe vntouched Sara, Abraham his wife, both hee and all his houſholde ſhoulde dye the death, notwithſtanding hee did it ignorauntly. The very ſame happened to Iſaac alſo. Iudas vnderſtanding that his daughter in Lawe was impregnate, and greate with childe, and not knowing by whome, commaunded that ſhe ſhould be burned, without any further delay. Was not Abſalon, Kyng Dauid his ſonne, plagued all his life, for going into his fathers Concubines

Puniſhmente of whoredome in all ages.
Gene. 7. 8.
Gene. 19.
Gene. 24.
Gene. 20.
Gene. 26.
Gene. 18.
2. Reg. 16.

cubines: And did not Achitophel who gaue coū
enes.39. cell so to doe hang himselfe: Was not Ruben ꝑ
first borne sonne of Iacob, accursed for goyng vp
to his Fathers bedde, and lost hee not his byrthe-
right, his dignitie, and primacie ouer his brethꝛē
dith 20. for the same: Were there not aboue three score
and fiue thousand menne slayne, for the Adultery
done with one Leuites wife: Was not king Da-
Reg 13.12. uid punished all the dayes of his life, for his A-
Reg 11. dultery done with Bersabe, Vrias his wife: Was
not his sonne Ammon, for lying with Thamar,
slaine: Was not Salomon being peruerted wᵗ
Reg.11. Heathen women, cast out of the fauour of God,
notwithstanding, beeing otherwise, the wisest
Prince in all the worlde: Did not Achab at the
perswasions of Iesabell his cursed wife, fallyng
to Idolatrie, and worshipping of Idolles, and
Deuilles, suffer most cruell punishment in thys
life all his dayes, besides what he suffereth now,
God onely knoweth. Were not the Israelite, and
ume.25. Madianitishe woman both slayne, by that wor-
thy man Phinees, who ranne them both through
their priuie mēbers, with his Iauelin or sword?
d.16. Was not Sampson brought to a miserable end,
his eyes being both put out, and hee made to be
a laughing stocke to all menne, through his too
muche fauouring of wanton women: Was not
ne.12. Kyng Pharao wonderfully plagued, for, but in-
tending euill in his hart, toward Sara Abraham
his wife: Did not the Lorde slea (with a moste
grieuous mortalitie) fower and twenty thou-

sand

sande of the Israelites in one day, for whoredome and adulterie, with the women of the Moabites and Madianites.

By these and suche like fearefull examples of the iustice of God poured vpon these whoremongers and Adulterers, we may learne to know the greeuousnesse of the same, and the punishmente due to al Whoremongers and Fornicatours either in this life, or in the life to come, or els in bothe: for if the Lorde deferre the punishment of Whoredome in this lyfe, hee reserueth it for the worlde to come, suffering the wicked to wallowe in their sinne, and to fill vpp the measure of theyr iniquitie, that their damnation may be iust. And if the Lorde left not sinne vnpunished, no, not in his moste deare Sainctes, what hee shall doe in them, who dayly crucifie hym a newe, let the godly iudge.

Spud. Now I am fully perswaded by your inuincible reasons, that there is no sinne greater before the face of God, then Whoredome. Wherfore, God graunt that all his may auoyd it.

Philo. You haue sayd true, for there is no sinne (almost) comparable vnto it, for besides that, it bringeth euerlasting damnation to all that liue therein to the end, without repentaunce: It also bringeth these inconueniences, with many moe, videlicet, it dimmeth the sight, it impayreth the hearing, it infirmeth the sinewes, it weakeneth the ioynts, it exhausteth the marow, consumeth the moysture and supplement of the bodie, it ri-

What euilles whoredome bringeth to mans body in this life.

ueleth

ueleth the face, appalleth the countenaunce, it dulleth the ſpirites, it hurteth the memorie, it weakeneth the whole body, it bringeth conſumption, it cauſeth vlceration, ſcabbe, ſcurffe, blaine, botch, pockes and byles, it maketh hoare haires, balde pates: inuceth olde age, and in fine, bringeth death before nature vrge it, maladie enforce it, or age conſtrayne it.

Spud. Seing that Whoredome bringeth ſuch ſower ſauce with it, as namely death euerlaſting after this life, and ſo many diſcommodities beſides in this life, I wonder that men dare commit the ſame ſo ſecurely as they doe now a dayes?

The ſmall care to auoyd whoredome in Ailgna.

Philo. It is ſo little feared in Ailgna, that vntill one hath had two or three Baſtardes a peece, they eſteeme him no man, (for that they cal a mãs deed) in ſo much that euery ſcruuie boy of xii. xvi. or xx. yeares of age wil make no conſcience of it, to haue two or three, peraduenture halfe a doſen ſeuerall women with childe at once, and this exployte being done, he ſhewes thẽ all a fayre payre of heeles, and away goeth he, Euro volocius, *as quicke as a Bee* (as they ſay) into ſome ſtraunge place where he is not knowne: where howe he liueth, let the wiſe iudge, for cœlum non animum mutãt, qui trans mare currũt, *though they chaunge their place of abode, yet their naughtie diſpoſitions they retaine ſtill.* Then hauing eſtraunged themſelues thus for a ſmall ſpace, they returne againe, not to their priſtine curſed life (I dare ſay) but to their Countrey, and then no manne may

Whoremongers. Runnagates.

ſay,

saie, blacke is they? eye, but all is well, and they as good Christians, as those that suffer them vnpunished.

Spud. The state and condition of that Countrey is most miserable, if it be true you report, it were much better, that euery one had his lawfull wife, and euery woman her lawfull husband, as the Apostle commaundeth, then thus to lye drowned and immerged in the filthie sinne of whoredome.

Philo. That is the onely salue and soueraigne remedie, which the Lord ordayned against whoredome, that those who haue not the gifte of continencie might marrie, and so keepe their vesselles vndefiled to the Lorde. But notwithstanding, in Ailgna there is ouer greate libertie permitted therein: for, little Infants in Swadling cloutes, are often maried by their ambicious Parentes and freendes, when they know neither good nor euil, and this is the origene of much wickednes, and directly against the word of God, and examples of the Primatiue age. And besides this, you shall haue euery saucie boye, of tenne, fourteene, sixteene, or twentie yeares of age catch vp a woman, and marrie her, without any feare of God at all, or respecte hadde, eyther to her Religion, wisedome, integritie of lyfe, or any other vertue: or whiche is more, without any respect how they may liue together, with sufficient mayntenance for their callinges and estate. No no, it maketh no matter for these thinges, so he haue his prettie

Mariage, an antidotarie against whoredome.

Mariyng of Infantes in swadling clothes.

Euery boye snatcheth vp a woman to wife.

Pullie

Pussie to huggle withall, for that is the onely thing he desireth. Then build they vp a cottage though but of Elder poales, in euery lane ende almost, where they liue as beggers all their lyfe after. This filleth the lande with suche store of Mendicants, or to speak plainlyer, of Begeers as we call them, that in short time (excepte some caution be prouided to preuent the same) it is like to grow to great pouertie and scarcenesse, which God forbid.

Cottages in euery lane end.

Spud. I can not see how this geare should be holpen?

Philo. What, if a restrainte were made, that none (except vppon speciall and vrgent causes) shoulde marrie before they come to twenty, or fower and twenty yeares, or at least before they be foureteene or eighteene yeares olde, woulde not this make fewer beggers, then now there are?

A restraint of mariage.

Spud. But if this were established, then should we haue moe Bastardes, and of the two, I had rather we had many legittimates, then many illegittimates.

Philo. The occasion of begetting of many Bastardes, were soone cutt off, if the punishment whiche eyther God his lawe doth allowe, or els which good pollicie doth constitute, were aggrauate, and executed vppon the offenders. For the punishment appoynted for whoredome, nowe is so light, that they esteeme not of it, they feare it not, they make but a ieste of it. For what greate thinge is it, to goe two or three dayes in a white sheete

How whoredome may be suppressed.

The punishment for whoredome ouer remisse.

ſheete, or els in a Cope (a ridiculous kinde of punishmente) before the Congregation, and that ſometimes not paſt an howre or two in a daye, hauing their vſuall garmentes vnderneath, as commonly they haue. And truely I cannot a little admire at, nor yet ſufficiently deplore ỳ wickednesſe of the Eccleſiaſticall Magiſtrates, in not puniſhing more greeuously, thys horrible ſinne of whoredome: for to goe in a ſheete with a white wande in their handes, is but a playn mocking of God, and of hys Lawes. This impunity (in reſpect of condigne punishment, whiche that vice requireth) doth rather animate, and imbolden them to the acte, then feare them from it. In ſo muche, as I haue heard ſome miſcreantes impudently ſay, that he is but a beaſt, that for ſuche white liuered punishment, would abſtayne from ſuche gallant paſtime: but certaine it is, that they who thinke it ſuch ſweete meate here, ſhall finde the ſawce ſower & ſtiptick inough in hel. And yet as light & as eaſie as this punishment is, it may be, and is dayly ſuſpenſed withall for mony: and this is thought to be the beſt kind of punishment to punish them by the purſe. Thē the which what can bee greater diſorder in a Chriſtian common wealth? Is this any thinge els then to buye and ſell the bodyes and ſoules of Chriſtians for money? Can the Pope himſelfe doe any more then this? Is not this a maintenance of the Stewes? yea ſo long as this is vſed, ỳ Stewes ſhall neuer be out of Ailgna. Let ỳ Magiſtrates therefore

Whoredome ought not to be punished by the purſe.

force of the Ecclesiasticall Hierarchie (for to the I speake) take heed that they be not maintainers of Stewes and whoredome, whereof they would so faine bee thought to be suppressors. For thys kind of dispensing with Whoredome, Adulterie, and Fornication for money, and setting of them free a culpa, rubore, & pæna, *from the faulte it selfe, from the shame, and punishment due for the fault?* What is it els then not onely a maintenaunce, but also a stirring of them vp to commit whoredome, when for a little money they may be discharged of all gilte? And this being certaine, or at least very likely, that whosoeuer getteth one with child, of what reputation or degree soeuer she be of, (if he be single) he shalbe forced to marrie her, and thus for a little peece of mony, they may both haue a Bull of dispensation. This being so, who I say will not seeke to aspire as high as he may, and to deflower (in hope of further gayne) as many as he can. This siluer punishment is it, that defileth honest Matrones, polluteth chaste Virgines, and dishonesteth poore Maydes, to their vtter shame and vndoing for euer. I say nothing, how the money receiued for these dispensations is bestowed, how spent, nor whereunto imployed. The Lord for his mercies sake, giue them grace to punishe vice seuerely as the worde of God doth commaunde, and not after their owne sensuall desires, and licencious lustes, that God may be glorified, & their consciences discharged at the great day of the Lorde.

To dispence with whoredome for money, is a playne maintenaunce of whoredome.

Spud.

Spud. What punishment would you haue inflicted vpon such as commit this horrible kinde of sinne?

Philo. I would wishe that the man or woman who are certainely known without all scruple or doubte, to haue committed the horrible facte of Whordome, Adulterie, Incest, or Fornication, either should drinke a ful draught of Moises cup, that is, taste of present death, as Gods word doth commaunde, and good pollicie allowe, or els, if that be thought too seuere (as in euil, men wil be more mercifull, then the Authour of mercy himselfe, but in goodnes, farewel mercie) then would God they might be cauterized, and seared with a hott Iron on the cheeke, forehead, or some other parte of their bodie that might be seene, to the end that the Adulterous children of Sathan, might be descerned from the honest and chaste christiās. But (alas) this vice (with the rest) wanteth such due punishment, as God his worde doeth commaund to bee executed vppon them. The Magistrates wincke at it, or els as looking through their fingers, they see it, and will not see it. And therefore, the Lorde is forced to take the sworde into his owne handes, and to execute punishment himself, because ẏ Magistrates wil not do it. For better proofe whereof, marke this straunge and fearefull iudgement of God, shewed vppon two Adulterous persons in Munidnol, euen the last day in effect, the remembraunce whereof is yet greene in their heades.

What kinde of punishmēt whoredome ought to haue.

A most dreadfull example of two notorious whoremongers.

There was a man whose name was W. Ratsurb being certainely knowne to be a notorious Vsurer (and yet pretending alway a singuler zeale to religion, so that he would seldome times go without a Bible about him, but see ỹ iudgements of God vpon them that wil take his word in their mouthes, and yet lyue cleane contrary, making the worde of God a cloke to couer their sinne & naughtinesse withall as many do in these daies) who vpō occasion of businesse visiting Lewedirb, a place appointed for ỹ correction of such as be wicked liuers, saw there a famous Whore but a very proper woman, whome (as is saide) he knew not, but whether he did, or not, certain it is, that he procured her deliuery from thence, bailed her, and hauing put away his owne wife before, kept her in his Chāber, vsing her at his pleasure.

Whoremongers members of the Deuill.

Whilest these two members of the Deuill were playing the filthie Sodomites together in hys chamber, & hauing a litle panne of coales before them, wherein was a very little fire, it pleased God euen in his wrathe, to strike these twoo persones dead in a momente. The woman falling ouer the panne of coales, was burned, that all her bowelles gushed out, the man was founde lyng by, his clothes in some partes being scorched and burned, and some partes of his body also. But

The punishmēt of whoredome by the lord himself from heauen.

whiche is moste wonderfull, his arme was burned to the very bone, his Shurt sleeue, and dublett, not once perished, nor touched with the fire. Whereby may bee thought, and not without great

great probabilitie of truth, that it was euen the fire of God his wrathe from heauen, and not any naturall fire from the Earth. And in this wonderfull and fearfull manner, were these cupples founde: which God graunt may be a document or lesson admonitorie, to al that heare or read y same, to auoid the like offence: and to all Magistrates, an example to see the same punished with more seueritie, to the glory of GOD, and their owne discharge.

But so fare are some, frō suffering condigne punishment, for this horrible sinne, that they gett good maintenaunce with practising the same. For you shall haue some, yea many thoulandes, that liue vpon nothing els, and yet goe cloathed Gentlewomen like, both in their Silkes and otherwise, with their fingers clogged with ringes, their wristes with braceletes, and Iewels, and their purses ful of gold and siluer: And herof they make no conscience, so their Hul bandes know it not: Or if they doe, some are suche peasantes and such maicockes, that either they will not, or (whiche is truer) they dare not reproue the for it. But and if the Hul band once reproue them for their mildemeanor, thē they cōspire his death by some meane or other. And all this commeth to passe, because the punishment thereof is no extremer: as it ought to be. And some bothe Gentlemen and others (whereof some I knowe) are so nusled herein, that hauing put awaye their owne wiues: they keepe whores openly, without

Many gette great liuinges with practising of whordome.

Putting away honeſt wiues and retaining of whores.

any greate punishment for it, and hauing bene conuented before the Magiſterie, and there bene depoſed vpon a booke to put away their whores, haue put them forth at one doore, and taken them in at the other. And thus they dally in their othes with the Lorde, and ſtoppe the courſe of the law, with rubrum argentum, whereof they haue ſtore to beſtow vppon ſuche wickednelle, but haue not a mite to geue towardes any good purpoſe.

Lawe ought to be executed without partialitie.

Wherefore, in the name of God, let all men that haue put away their honeſt wiues, be forced to take them agayne, and abandon all whores, or els to taſte of the lawe. And let all whores be cut off with the ſworde of right iudgement. For, as long as this immunitie and impunitie is permitted amongeſt vs, let vs neuer looke to pleaſe God, but rather prouoke his heauie iudgements againſt vs. And the reaſon is, for that there is no ſinne in all the world, but theſe whores, & whore maiſters will willingly attempte & atchieue for the vpholding of their Whoredome: And Hell, deſtruction, and deathe euerlaſting is the guerdon thereof, and yet men cannot beware of it. The Lord remoue it from all his children, and preſent them blameleſſe before hys tribunall Seate, without ſpott or wrinckle, at the great day of the Lorde.

Spud. What memorable thinge els haue you ſeene there frequented: For ſeeing you haue begonne, in parte, I pray you deſcribe the whole.

¶ *The Gluttonie and excesse in Ailgna.*

Philo.

I Haue seene that which greeueth me to report. The people there are maruellously geuen to daintie fare, gluttonie, belly cheere, and many also to drunkennesse, and gourmandize.

Daintie fare, gluttony and gourmandice vsed in Ailg.

Spud. That is a manifest argumẽt of good hospitalitie, which both is cõmended in the word of God, & which, I knowe you will not reprehend.

Philo. Godly hospitalitie is a thing in no wise worthy of reprehension, but rather of great commendation, for many haue receaued Aungells into their houses, at vnawares, by vsing the same: as Abraham, Lot, Tobias, & many others. Yet if Hospitalitie flow ouer into superfluitie and riotous excesse, it is not tollerable. And nowe a dayes, if the Table be not couered from the one ende to the other, as thicke as one dish can stand by an other, with delicate meate of sundrie sortes, one cleane different from an other, and to euerie dishe a seuerall sawce appropriate to hys kinde, it is thought there vnworthy the name of a Dinner: Yea, so many dishes shal you haue pestering the Table at once, as the vnsaciablest Helluo, the deuouringst Glutton, or ỳ greedyest Cormorant that euer was, can scarce eate of euery one a little. And these many shal you haue at the first course, as many at the secõd, & peraduenture, moe at the third: besides other sweete condimentes, and delicate confectiõs, of Spiceries, and I can

Godly hospitalitie to be commended.

Varietie of dishes, and meates, with their curious sawces.

Excesse of meates.

not tell what. And to these dainties, all kinde of Wines are not wanting, you may bee sure. Oh what nisitie is this? what vanitie, excesse, riot, and superfluitie is here? Oh farewell former worlde? For I haue heard my Father say, that in his dayes, one dishe or two, of good wholsome meate, was thought sufficient for a man of great worshippe to dine withall, and if they had three or foure kinds, it was reputed a sumptuous feast. A good peece of Beefe was thought then, good meate, & able for the best, but nowe, it is thought too grosse for their tender stomackes to digest: For if they should (their stomacks being so queasie as they bee, and so unable to concoct it) they might happely euacuate the same againe, as their filthie excrements, crude, and indigest, their bodies receiuing no nourishment thereby, or els it might lye stincking in their stomackes, as dirt in a filthie Sinck or Priuie. If this be so I marueil how our forefathers liued, who eate litle els but colde meates, grosse and hard of digestion: yea, the most of them feed vpon Graine, Corne, Rootes, Pulse, Hearbes, Weedes, and suche other baggage, and yet liued longer then we, were healthfuller then wee, of better complection then we, and much stronger then we in euery respect. Wherfore I cannot perswade my selfe otherwise, but that oure niceneslie and curiousnesse in diet, hath altered our nature, distempered our bodies, and made vs subiect to millions of discrasies and diseases, more then euer were our Forefathers subiect

The austerity and godly simplicitie of the former world in meates and drinkes.

Nice tender stomackes.

The faraginie or rough fare of our forefathers.

Our nice fare hath altered our bodyes and changed our nature.

subiecte vnto, and consequently of shorter life then they. 60

Spud. They will aske you againe, wherefore God made such varietie of meates, but to be eaten of men, what aunswere geue you to that?

Philo. The Lord our God ordained indeede, the vse of meates and drinkes for man to sustaine the fraile caduke, and brittle estate of his mortall bodie withall for a time. But hee gaue them not vnto him to delight & wallow therein continually, as the Swine doth in the mire, for as the olde Adage saith: Non viuendum vt edamus, sed edendum vt viuamus, *We must not liue to eat, but we must eate to liue*, we must not swill and ingurgitate so muche into oure stomackes, as no more can be crammed in: The Lorde prouided them þ they shoulde bee as ordinarie meanes to preserue the state of our bodies for a time whilest we liue & soiourne in this waste Wilderneſſe of the world, but not þ they should be instruments of destruction to vs both of body & soule. And truely they are no lesse, when they are take immoderately without the feare of God. Besides that, doth not the impletion and sacietie of meates & drinkes prouoke lust: as Hiero. saieth. Venter mero estuâns spumat in libidinem, *The belly inflamed wyth wine, bursteth forth into lust*. Doth not lust bring forth sinne, and sinne bring forthe deathe? The Genes. 24. Children of Israell, geuing themselues to delicate fare and Gluttonie, fell to Idolatrie, Sacrilege and Apostasie, worshippyng stockes,

Medietie to be obserued in meates.

When meates and drinkes are instruments of destruction vnto vs.

stones and Deuilles, in stead of the liuing God.

1.Reg.2. The sonnes of Hely the Priest, geuing themselues to daintie fare and belly cheare, fell into such sinne, as the Lorde slewe them all, and their father also, for that he chastised thē not for the same. The Children of blessed Iob in midst of all theyr banquettinges and riot, were slaine by the Lord, the whole house falling vppon them, and destroying them most pittifully. Balthazar, King of the Chaldeans, in middest of al his good cheare, saw a hande, writing vppon the wall these wordes,

Daniell.5. verse.5.25. Mene, mene, techel vpharsin: signifying that his kingdome should be taken from him, and so it was, and he slayne the same night by the hande of the Lorde. The rich Glutton in the Gospell, for his riotous feastinges and preposterous liuing,

Luke.16. was condemned to the fire of Hell. Our Father Adam with all his Ofspring (to the ende of the worlde) was condemned to Hell fire, for taking

Math.4. one Apple to satisfie his gluttonous desire withall. Gluttonie was one of the chiefest canons, wherewith the Deuill assailed Christe, thinking thereby to batter his kingdome, and to winne the field for euer: Yet notwithstanding, the greeuousnesse hereof, the same is thought to be a countenaunce, and a great credite to a man in Ailgna. But true Hospitalitie consisteth not in manye dishes, nor in sundry sortes of meates (the substāce whereof is chaunced almost into accidentes thorow their curious Cookeries, and impotionate slibberlawces, which rotte their bodyes and shorten

ten their daies) but rather in geuing liberally to the poore, & indigent members of Iesus Christ, helping thē to meate, drinke, lodging, clothing, and such other necessaries whereof they stande in neede. But such is their hospitalitie, that ỳ poore haue the least part of it. You shall haue twentie, fortie, sixtie, yea, a hundred pounde spent in some sue house in banquetting and feasting, yet the poore shall haue little or nothing: if they haue any thing, it is but the refuse meate, scrappes and paringes, suche as a Dogge woulde scarse eate sometimes, and well if they can gette that too: in steade whereof, nowe and then not a fewe haue whipping cheare to feede themselues withall. Yea, it is counted but a small matter for a man ỳ can scarsly dispende forty pounde by the yeare, to bestowe against one time, ten or twenty pounde thereof in Spices. And truely so long & so greeuously hathe this excesse of gluttonie and daintie fare surfected in Ailgna, as I feare mee, it will spue out many of his maysters out of doores before it be long. But as some be ouer largeous, so other some are spare inough, for when any meate is stirring, then locke they vp their gates, that no man may come in. An other sorte haue so many houses, that they visite them not once in seuen yeares, many Chimnies, but little smoke, faire houses, but small Hospitalitie. And to be playne, there are three Canckers whiche in processe of time wil eate vpp the whole Common wealth of Ailgna, if speedy reformation be not had: namely

Wherin hospitalitie consisteth.

61

The small reliefe of the poore.

Locking vpp of Gates whē meate is stirring.

Three deuouring Canckers.

ly, daintie Fare, gorgious Buildinges, & sumptuous Apparel, which three deuouring Cankers, especially, yet not without their cosin germanes doe flourishe there. God remoue them thence for his Christes sake.

Spu. I had thought ꝑ dainty fare & good cheere had both nourished the body perfectly, & also prolonged life greatly, and doth it not so think you?

Philo. Experience, as in my former intimations you may gather, teacheth cleane contrary: For who is sicklier then they, that fare dilicioully euery day? who is corrupter? who belcheth more? who looketh worse? who is weaker and feebler then they? who hath more filthie choller, flegme and putrifaction (together with grosse humors) then they? And to be briefe, who dyeth soner then they? Doe we not see the poore man that eateth browne bread (whereof, some is made of Rye, Barlie, Peason, Beanes, Oates, and suche other grosse graines) and drinketh small drinke, yea, sometimes water, feedeth vpon Milke, Butter, and Cheese, (I say) doe wee not see suche a one, healthfuller, stronger, fayrer complectioned, and longer liuing then the other, that fare daintelie euery day? And how shoulde it be otherwise? for will not the eating of diuers and sundry kindes of meates of contrary operations and qualities (at one meale) engender distemperaunce in the bodie? And the body distempered, will it not fall into sundry diseases? one meate is hard of dilgesture, an other of light, and whilest the meate of

ho more biect to inmities then ey that fare ft.

ting of diers meates one time rtfull.

hard

hard disgesture is in concocting, the other meate of light disgesture doeth putrifie and stincke, and this is the very mother of all diseases: one is of this qualitie, an other of that, one of this speration, an other of that: one kinde of meate is good for this thing, an other is naught for that. Then how can al these contrarieties and discrepances agree together in one bodie at one and the same tyme? will not one contrarie impugne his contrarie? one enemie resiste an other? Then what wise man is he that will receiue al these enemies into the castle of his bodie at one time? Doe we not see by experience, that they that geue themselues to daintie fare, and sweete meates, are neuer in health? doeth not their sight waxe dimme, their eares hard of hearing, their teeth rotte and fall out? Doeth not their breath stincke, their stomacke belche sooth filthy humours, and their memorie decay? doe not their Spirites & senses become heauie and dull, by reason of the exhalations and impure vapors, which rise from their gingered breastes & spised stomacks: and fuming vp to the head, mortifie the vitall spirites and intellectiue powers? doth not the whole bodie become pursie & corpulēt, yea sometimes decrepite withall, and full of all filthie corruption. The Lorde keepe his chosen from the tasting thereof.

The speedy decay of those that geue themselues to daintie fare.

¶ *Drunkennesse in Ailgna.*

Spud. YOu spake of Drunkennesse, what saie you of that?

Philo.

Philo. I say, that it is a horrible vice, and too too much vsed in Ailgna. Euery Countrey, Cittie, Towne, Village, and other places, hath abundance of Alehouses, Tauernes, & Innes, whiche are so fraught with Haultwormes night and day that you woulde wonder to see them. You shall haue them there sitting at the Wine, and Goosale all they day long, yea, all the night too, peraduenture a whole weeke together, so long as any money is left, swilling, gulling, and carousing from one to an other, till neuer a one can speake a ready word. Then when ỹ the Spirit of the Butterie they are thus possessed, a worlde it is to consider their gestures and demeanours, one towardes an other, and towardes euery one els. Howe they stutte and stammer, stagger and reele to and fro, like madmen, some vomiting, spewing, and disgorging their filthie stomackes, o other some (Honor sit auribus) pissing vnder the boorde as they sitte, and whiche is moste horrible, some fall to Swearing, Cursing, and Bannyng, interlacing theyr speeches wyth curious tearmes of blasphemie, to the greate dishonour of GOD, and offence of the Godly hearers.

beastly of dronnesse frented in gna.

spirite of buttery, onkene and exe.

Spud. But they will saye, that God ordayned wines and strong drinkes, to cheare the hart, and to sustayne the body withall, therefore it is lawfull to vse them to that end.

Philo. Meates (moderately take) Corroborate the body, refreshe the Arteries, and reuiue the Spirites

Spirites, making them apter, euery member to doe his office, as God hath appointed thē: but being immoderately taken (as commonly they be) they are inſtrumentes of damnation, to the abuſers thereof, and nouriſhe not the body, but corrupt it rather, caſting it into a Woylde of diſeaſes: beſides, a manne once dronke with wine, or ſtrong drinke, rather reſembleth a brute beaſt, thē a chriſtian man: For, doe not his eyes beginne to ſtare, and to be redd, fierie, and bleared, blubbering foorth ſeas of teares? Doeth hee not frothe and ſome at the mouthe like a Boare? Doeth not his tongue faulter, and ſtammer in his mouthe? Doeth not his head ſeeme as heauy as a Milſtone, being not able to beare it vp? Are not hys wittes and ſpirites, as it were drowned? Is not his vnderſtanding altogether decayed? Doe not his handes and all his body Euibrate, quauer and ſhake, as it were with a quotidian Feuer? It caſteth him alſo into a Dropſie, or Pluriſie nothing ſo ſoone: it infeebleth the Senewes, it weakeneth the naturall ſtrength, it corrupteth the bloud, it diſſolueth the whole manne at the length, and finally, maketh hym forgetfull of himſelfe altogether, ſo that what hee doeth being dronke, hee remembreth not being ſober. The Dronkard in his dronkenneſſe, killeth hys freend, reuileth his louer, diſcloſeth ſecretes, and regardeth no man: He vtterly expelleth all feare of God out of his minde, all loue of hys friendes & kinſfolkes, all remembrance of honeſtie, ciuili-

The lothe-ſome qualities of thoſe that be drūk

63

The tranſfiguration of thoſe that be drunke.

The diſcommodities of drunkennes.

tie

tie and humanitie: so that I will not feare to call Dronkerdes beastes, and no menne, and muth worse then beastes, for beastes neuer exceede in any such kinde of excesse, or superfluitie, but alway moduꝰ adhibent appetitui, *They measure their appetites by the rule of necessitie*, whiche would God we would doe.

onkardes orse then astes.

Spud. Seing it is so greate an offence before God, I pray you shewe me some testimonies of the holy Scripture agaynst it, for whatsoeuer is euil, the word of God (I doubt not) reproueth the same.

Philo. It seemeth you haue not read the holy scripture very muche, for if you had, you shoulde haue founde it, not onely spoke agaynst, but also throwne downe euen to hell, for proofe whereof, of infinite places, I will recite a fewe. The Prophet Esaias thundereth out agaynst it, saying: Ve qui consurgitis manè ad ebrietatem sectandā. *Woe bee to them that rise early to followe dronkennesse, wallowing therein, from morning to night vntill they bee sett on fire with wine and stronge drinke. Therefore gapeth helle, and openeth her mouthe wide, that the glory, multitude, & wealth of them that delight therein, may goe down into it, sayth the Prophet.*

ay. 5.

estimonies gaynst drunnenesse, out f the worde f God.

The Prophet Hoseas sayth, Fornicatio, vinū, & mustum auferunt animum. *Whordome, wine, and strong drinke, infatuate the heart of man.*

oseas. c. 4.

The Prophet Ioel, biddeth all Dronkardes wayle, saying: Weepe and houle you wine bib-

oel. 2.

bers,

bers, for the wickednesse of destruction that shall fall vpon you.

The Prophet Habacuck, soundeth a most dreadfull Alarum, not onely to all Dronkardes, but also to all that make them dronken, saying: Woe be to him that geueth his neighboure drinke till hee be dronke, that thou mayst see his priuities. Habacuck.2.

Salomon sayth, wine maketh a man to bee scornefull, and strong wine maketh a man vnquiet, who so taketh pleasure in it, shal not be wise. In an other place, keepe not companie with wine-bibbers, and riotous persons, for suche as bee Dronkardes shall come to beggerie. Prouer.c.20.

In the twenty and three of his Prouerbes he sayth. To whom is woe? To whome is sorow? To whome is strife? To whom is murmuring? To whome are woundes without cause? And to whome are redde eyes? Euen to them that tarie longe at the Wine, to them that goe, and seeke mixt wine. And agayne: Looke not thou vpon the wine when it is red, & whē it sheweth his coloure in the cuppe, or goeth downe pleasauntly, for in the end, it will bite like a serpent, and hurte like a Cockatrice, or Basilicocke, whiche slea or kill menne wyth the poyson of their sight. Agayne, it is not for kinges to drinke Wine, nor for Princes to drinke stronge drynke. Our Sauiour Christ in the Gospell of Saincte Luke, biddeth vs take Prouer.23. Prouer.31. Luke.21.

heede

heede, that wee be not euercome with surfetting and dronkennesse, and cares of this lyfe, least the day of the Lord come vpon vs vnawares.

S. Paule to the Ephesians biddeth be ware, that we be not drunken with wine, wherin is excesse, but to be filled with the Spirite. The same Apostle in an other place, sayth: That neither Whoremonger, Adulterer, Drunkard, Glutton Riotous person, nor suche like, shall euer enter into the kingdome of heauen. By these few places out of many, you may see the enormitie of this vice, whiche is so muche euery where frequented.

Spud. Let me intreate you, to shewe me some examples withall, whereby I may see, the effectes thereof, and what punishment hath bene shewed, vpon the offenders therin in all ages.

Genes. 19. Philo. Dronkennesse caused Lot to committe moste shamefull Inceste, with his owne twoo Daughters, who gott them both with childe, hee not perceiuing it, neyther when they lay downe, nor when they rose vp. See howe dronkennesse

Examples agaynst drunkennesse. allotteth a man, depriuing him of all sence, reason and vnderstanding.

Dronkennesse caused Noah, to lye with hys priuities bare in his Tabernacle, in such beastly sorte, as his wicked Sonne Cham iested and scoffed at the same.

Though dronkennesse Holophernes, that great and inuincible Monarche of the Assirians

Luke. 16. was ouercome by a woman, hauing his head cutte

cutte from his shoulders with a fauchone.

Through dronkennesse, Kyng Herod was brought to suche Idiocie, and Foolishe dotage, that he caused the heade of good Ihon Baptist to bee cutte of, to satisfie the request of a dauncyng strumpet. Luke.16.

That riche Epulo, of whom Sainct Luke maketh mention was for his dronkennesse, and riotous excesse condemned to the fire of hell for euer: with many moe examples, whiche for shortnesse I omitte. Now seeyng then, that dronkennesse is bothe offensiue to GOD, and bringeth suche euilles in this life present: Lette vs in the name of God auoide it, as a most wicked thing, and pernicious euill. Luke.16.

For, euery Dronkarde is so farre estraunged from hymselfe, that as one in an extasie of minde, or rather in a plaine Phrenesie, he maie not bee saied to bee sui animi compos, *a man of sounde witt*, but rather a very Bedlem, or muche worse, no Christian, but an Antichristian, no member of Christe Jesus, but an Impe of Sathan, and a limme of the Deuill. Wherefore in the name of God, let vs auoyde all excesse, imbrace temperantie, and sobrietie, and receiue so much as maie satisfie nature, not the insaciate appetites of our fleshly desires. Knowyng, that except the Lorde blesse our meates and drinkes within our bodies, and giue them power and strength, to nourishe and feede thesame: and our bodies their naturall powers, euery member to doe his office, How farre Drunkardes are estranged from themselues. What if God blesse not our meate.

and duetie: our meates ſhall lye in our ſtomacks ſtinckyng, ſmellyng, and rottyng like filthie carion in all lothſome ſtincke.

So farre of ought we to bee from abuſyng the good creatures of God, by riot, dronkenneſſe or exceſſe, ꝑ we ought neuer to take a morſell of bread, nor ſope of drinke, without humble thankes geuing to ꝑ Lord for the ſame. For we neuer read, ꝑ our Sauior Chriſt euer eate, or dranke but he gaue thankes (or as we call it, ſaied grace) bothe before the receipt thereof, and after. This needs he not to haue doen, in reſpect of him ſelf, but for our erudition and learnyng, according to this ſaiyng: Omnis Chriſti actio, noſtra eſt inſtructio. *Euery action of our Sauiour Chriſt is our example and inſtruction*, to folow as nere as we are able.

Giuing of thankes before meate, & after,

Or if all that hath been ſaied hetherto, bee not ſufficient to withdrawe vs frem this beaſtly vice of dronkenneſſe: yet let vs ſette before our eyes this moſt feareſull iudgement of God, executed vpon a ſorte of dronkardes, the ſtorie whereof is this. The eight daie of Febuary 1578. in the Countrey of Swaben, there were dwellyng eight men Citezens, and Citezens Sonnes, very riotouſly and prodigally inclined, the names of whom, for the better credite of the ſtorie, I haue ſet doune, *viz.* Adam Giebens, George Kepell, Ihon Keiſell, Peter Herſdorſe, Ihon Wagenaer, Simon Henrickes, Harman Fron Iacob Harmans, all whiche woulde needes goe to the Tauerne, vppon the Sab both daie in the

A moſt dread full example of Gods iudgements ſhewed vpon certeine Dronkardes abuſing the good creatures of God.

morꝛyng

morning verie early, in contempt of the Lorde, and his Sabboth. And comming to the house of one Anthonie Hage, an honest, godly man, who kepte a Tauerne in the same Toune, called for burnte Wine, Sacke, Malmesie, Hipocras, and what not. The hoste tolde them, that they should haue none of all these, before the deuine seruice, and the Sermon tyme were past, and counselled them to goe heare the sacred woorde of God preached. But they (sauc Adam Giebins, who aduised them to heare the Sermon, for feare of Gods wrathe) denied, saying: That they lothed that kind of exercise. The good hoste neither giuyng them any Wine himself, nor sufferyng any other, went to the Sermon, as duetie did binde him: who beyng gone, they fell to cursyng bannyng, and swearyng, wishing that he might breake his necke, or euer he came againe from the Sermon, and hustyng forthe into these intemperate speeches, the Deuill breake our neckes, if wee departe hence this daie, either quicke or deade, till wee haue had some wine. Straight waie, the Deuill appered vnto them, in the likenesse of a yong man, brynging in his hande, a Flagon of wine, and demaundyng of them, why they caroused not, he dranke vnto them, saiyng: Good fellowes bee mery, for ye shall haue wine inough, for you seme lustie laddes, and I hope you will paie me well, who inconsiderately answered, that they would paie hym, or els they would guage their neckes, yea their bodies, and

The propertie of a good Hoste.

A caueat for cursers, and banners

the desperate securitie of Dronkerdes

soules rather then to faile. Thus they continued swillyng, gullyng, and carousyng so long, as till one could scarsely see an other. At the last the deuil their host, tolde them, that they must needes paie the shotte, whereat their hartes waxed cold. But the Deuill comfortyng them, saied: Bee of good cheare, for now must you drinke boilyng Lead, Pitche, and Brimstone with me in the pit of hell for euermore: Herevpon immediatly he made their eyes like flames of fire, and in bredth as broad as Saucers. Then beganne they to call for mercy, but it was too late. And ere they could call againe for mercie and grace, the Deuill preuented them, brake their neckes a sonder, and threwe most horrible flames of fire, out of their mouthes. And thus ended these seuen dronkardes, their miserable daies, whose Iudgement I leaue to the Lorde. The other, Adam Gibiens, who councelled them before, to go to heare the Sermon, hauyng some sparkes of faithe in hym, was preserued from death, by the great mercie of God, and greatly repented his former life, yeldyng praise vnto God, for his deliuerance. Thus haue I in sempiternam rei memoriam, faithfully recorded the Storie of these eight dronkardes, and of their fearefull ende, taken out of a Dutche coppie printed at Amsterdam, and at Straesburcht, for a caueate to all Dronkardes, Gluttons, and Riotous persones throughout the whole worlde, that they offende not the Lorde in the like kynde of offence.

The deuilles rewarde to his darlinges the Dronkardes.

The mercie of God in sauing of Adam Gibiens.

an

An other like example of Gods Diuine Iustice, shewed vpon twoo blaspemous Dronkardes in Almaine, in the Toune of Nekershofewe, chaunced the fourth daie of July 2580 the truth whereof is as followith. These twoo Dronken verlettes, traiueilyng by the waie, came into an Inne, and called for bread and wine. The Hoste with speede brought them verie good, but they dislikyng the wine, for the newnesse thereof, commaunded better Wine to bee brought, so in fine they had bothe newe, and old good store. Thus satte they swilling, and carousyng one to an other, till they were both as dronke as Rattes. Then one of them powryng forthe wine, caroused to his fellowe, the other pledgyng hym asked to whome he should drinke, quoth this verlet drinke to GOD, he hearyng that, poured forthe wine, and dranke to God. This dooen, he asked his companion of which wine God should pledge hym, of the newe, or of the old. He answered of whether thou wilte. Then he takyng the newe wine in his hande, filled the Cuppe therewith, and reaching forthe his arme, as high as he could, as though God should haue pledged him in deed, saied these wordes: God I would faine knowe, what wine thou louest beste, this newe wine is good inough, and too good for thee, if thou haddest sent better, thou shouldest haue hadde better, but suche as it is take it, pledge me quickely, and carouse it of euery sope, as I haue doen to thee, if not, thou doest me wrong. Hauyng thus

An example of Godes wrathe and seuere iustice executed vpon 2. Drounkardes in Almaine.

A caueat to blasphemers, and contemners of the maiestie of God.

Beholde the blasphemie of this deuill, and feare.

stretched forth his arme, with the Cup of wine and withall hauyng vttered forth these wordes, the Lorde proceadeth in Iudgement againste hym: causyng his arme to stande stedfast and vnmouable, so as he was not able to pull it to hym, nor to stere his bodie out of the place. And in this agonie he remained a long time after, his countenaunce not changed, but roulyng his eyes to and fro, fearful to beholo. And as for breath there was none perceiued, to come forthe of hym, nor yet to speake one word he was able: and yet for all that, seemed to euery one, to bee a liue. After this the people assaied, to remoue him from that place, but could not by any strength. In the ende they tyed Horses to hym, to drawe hym thence, but they could not once stere hym. Then they assaied to burne the house, and hym withall, but no fire would once take holde of the house: wherefore, when they sawe all their waies, and deuises to be frustrate, perswadyng themselues, that God had made hym a spectacle to all dronkardes, they surceased their attemptes, and wished the will of the Lorde to bee doen. And in this place, and in the same pitifull case yeu haue harde, standeth this blasphemous villain to this daie, vnremouable, till it please the Lorde, in the bowels of his mercie to release hym. Whose blessed will bee fulfilled for euer. The other Dronken beast his companion, they hanged vppon a Gibbett, before the doze of thesame house, as he well deserued. Thus hath the Lorde in all ages, and at all tymes, punished

Oh fearefull iudgement of God, yet most iust punishment

nished this horrible vice of Dronkennesse, which God graunt euery true Christian man maie auoyde, for feare of Gods vengeaunce.

¶ Couetousnesse in Ailgna.

Spud.

Shewe me I praie you, the state of that Countrie a little further: is it a wealthie Countrie within it self, or otherwise poore and bare?

Philo. It is a moste famous Ilande, and fertile Countrie, abounding with all maner of store, bothe of richesse, treasure, and all thynges els whatsoeuer: but as the Countrey is wealthy and rich, so are the inhabitauntes frō the highest, to the lowest, from the Priest, to the populare sorte, euen all in generall, wonderfully inclined to Couetousnesse, and Ambition, which thyng, whilest they followe, they can neuer bee satisfied: for, Crescit amor nummi, quantum ipsa pecunia crescit. *The loue of money doeth by so muche the more increase, by how muche more the money it self doeth increase:* And the nature of a couetous man is suche, that tam deest quod habet, quàm quod nō habet: *as well that thing which he hath, as that whiche he hath not, is wantyng vnto hym.* Therefore may a couetous man well be compared to hel, which euer gapeth & pawneth for more, & is neuer cōtent with enough. For right as Hell euer hunteth after more, so a couetous mā drowned in the quauemire of Auarice, and plashe of ambition, hauyng his summam voluptatem *re-*

The nature of a couetous man.

The insaciable desire of a couetous man.

poſed in momentanie riches, is neuer content with enough, but ſtill thirſteth for more, muche like to a man ſicke of an Ague, who the more he drinketh, the more he thirſteth: and the more he drinketh, the more his diſeaſe increaſeth. Therefore I holde it true, whiche is writ: Burſa auari, os eſt diabolj, *The pouche of a riche couetous man, is the mouth of the deuill*, whiche euer is open to receiue, but alwaie ſhut to giue.

The Purſe of a riche man

Spud. But they will eaſily wipe awaie this blot: For are wee not bounde to prouide for our ſelues (ſaie they) our wiues, our children, and famelie? Doeth not the Apoſtle holde him for an Infidell and a deneger of the faithe, who prouideth not for his wife and famelie? And therefore herein we ſhewe our ſelues rather good houſbandes, carefull, and obedient Chriſtians, then couetous, or ambicious perſons: This exception haue I heard them pretend for themſelues.

Philo. Euery Chriſtian man is bound indeed in conſcience before God, to prouide for his houſholde and Famelie, but yet ſo as his immoderat care ſurpaſſe not the bandes, nor tranſcende not the limits of true Godlineſſe. His chiefeſt truſt and care is to reſt onely in the Lorde, who giueth liberally to euery one that aſketh of him in veritie and truthe, and reproacheth no man, and withall he is to vſe ſuche ordinarie meanes, as God hath appointed, to the performance of the ſame. But ſo farre from couetouſneſſe and from immoderate care, would the Lorde haue vs, that wee

How farre euery man is bound to prouide for his Famelie.

ought

ought not this daie to care for to morowe: for (saieth he) sufficient to the daie, is the trauaile of the same. After all these thinges (with a distrustfull, and inordinate care) doe the Heathen seeke, who knowe not God, saith our Sauiour Christ, but bee you not like to them. And yet I saie, as we are not to distrust the prouidence of God, or dispaire for any thyng: so are we not to presume, nor yet to tempte the Lord our GOD, but to vse suche secondarie causes and instrumentall meanes, as he hath commaunded & appointed to that ende and purpose, to get our owne liuyng and maintenaunce withall. But this people leauing these Godly meanes, do all run headlong to couetousnesse and ambition, attemptyng all waies, and assaying all meanes possible to exaggerate and heape vp riches, the thicke claie of damnation to themselues for euer. So (likewise) Landlordes make Marchaundize of their poore Tenants, racking their rentes, raising their Fines and Incomes, and settyng them so straight vpon the tenter hookes, as no man can liue on them. Besides that, as though this pillage and pollage, were not rapacious enough, they take in, and inclose Commons, Moores, Heathes, and other common pastures, where out the poore Commonaltie were wont to haue all their forrage and feedyng for their Cattell, and (whiche is more) Corne for themselues to liue vpon: all which are now in most places taken from them, by these greedie Puttockes, to the great impouerishyng

Immoderate care for riche reproued.

Landlordes racke their tenantes.

Inclosyng of Commons from the Poore,

and vtter beggeryng of many whole Townes and Parishes, whose tragicall cryes & incessant clamors, haue long since pearced the Skies, and presented thēselues before the Maiestie of God, criyng: How long Lord, how long wilt thou deferre, to reuenge this villanie doen to thy poore Sainctes, and feelie members vppon the earth? Take heede therefore you riche men, that poll and pill the poore, for the bloud of as many as miscarie any maner of waie, through your iniurious exactions, sinister oppressions, and indirecte dealynges, shall be powred vpon your heddes, at the great daie of the Lorde.

Cursed is he (saieth our Saniour Christ) that offendeth one of these little ones: it were better that a Milstone were hanged aboute his necke, and he caste into the middest of the Sea. Christe so entirely looueth his poore members vppon earth, that he imputeth the contumely, whiche is doen to any one of them, to bee doen to hym self, and will reuenge it, as doen to hym self: wherefore GOD giue them grace, to laye open their inclosures againe, to let fall their Rentes, Fines, Incommes, and other impositions, wherby God is offended, the poore brethren beggered, and I feare mee, the whole Realme will bee brought to vtter ruine and decay, if this mischief bee not mette withall. and incountered with, verie shortely. For these inclosures bee the causes, why riche men, eate vpp poore men, as beastes doe eate grasse. These I saye are the Caterpillers

niurie to Christ his members, is niurie to Christ.

nclosures.

lers and deuouryng Locustes that Massacre the poore, and eate vp the whole Realme, to the destruction of the same: the Lorde amende them. 70

Upon the other side, the Lawyers they ruffle it out in their Silkes, Veluettes and chaines of golde: They build gorgeous houses, sumpteous Edefices, and stately Turrettes. They keepe a porte like mightie Potentates, they haue there bandes and retinewes of men, attendante vpon them daiely, they purchase Castelles & Towers, Landes and Lordshippes, and what not: And all vpon the pollyng, and pillyng of the poore commons. They haue so good consciences, that all is fishe that comes to the nette, they refuse nothyng that is offered, and what they doe for it, in preferryng their poore Clientes causes, the Lord knoweth, and one daie they shall finde it: If you haue argent, or rather rubrum vnguentum, I dare not saie gold, but red ointment, to grease them in the fist withall, then your sute shal want no furtheraunce, but if this liquour bee wantyng, then fare well Cliente, he maie goe shooe the Goose, for any good successe he is like to haue of his matter: without this, Sheriffes and Officers will returne Writtes with a tardè venit, or with a non est inuentus, finally to the poore mannes profite. But so long as any of this ointement is proppyng, they will beare hym in hand, his matter is good and iuste, and all to keepe hym in vre, till all bee gone, and then will they tell hym his matter is naught: and if one aske them why they

Lawyers ruffling in poo mens riches

Oyntment grease Lawyers in the fi withall.

tolde

told̄e not their Clientes so in the beginnyng, they will answere I knewe not so muche at the first, the fault is in hymself, he tolde me the beste, but not the worste: He shewed me not this Euidence and that Euidence, this President, and that Presidente, turnyng all the fault vpon the suggester, whereas the whole faulte in deede is in hymself, as his owne conscience can beare hym witnesse. In presence of their Clientes, they will be so earnest one with an other, as one (that knew not their sleightes) would thinke they would goe together by the eares. This is in stead of a showyng hooue to draw on their Clientes withall: but immediatly after their Clientes bee gone, they laugh in their sleeues, to see how pretilie they can fetch in suche sōmes of money, & that vnder ỹ pretence of equity & Iustice. But though thei can for a time (prestigiatorum more) like cōning deceiuers, caste a miste before the blind world, yet the Lord who seeth (suborned by none) ỹ secretes of all harts, shall make them manifest to all ỹ world, and reward them accordyng to their doynges.

ne preten-
d excuse of
wyers whē
eit Clientes
ue lost
eir plees.

ne slaightie
actises of
wyers.

The Marchaunt men by their Marting, chafferyng, and chaunging, by their counterfait balances, and vntrue waightes, and by their surpisyng of their wares, heape vp infinite treasures. Artificers and Occupiers, euen all in generall, will not sell their wares for no reasonable price, but sweare and teare pitifullie, that suche a thing cost them so muche, and suche a thing so muche, whereas they sweare as false, as the liuyng

he fraudu-
nt dealyng
f Marchant
en.

rtificers.

Lorde

Lorde is true: but one daie let them bee ſure, that the Lorde (who ſaieth, Thou ſhalt not ſweare at all, nor deceiue thy brother in bargainyng) will reuenge this villanie doen to his Maieſtie. 71

Great dear in plentie o all thinges.

Into ſuche a ruinous eſtate, hath Couetouſneſſe now wrought that Lande, that in plentie of all thynges, there is ſcarcitie, and dearthe of all thynges. So that, that whiche might haue been bought here tofore, within this twentie, or fourtie yeres, for twentie Shillynges, is now worthe twentie Nobles, or twentie pound. That whiche then was worthe twentie pound, is now worthe an hundred pounde and more: Whereby the riche men haue ſo balaunced their cheſtes with golde and ſiluer, as they cracke againe. And to ſuche exceſſe is this couetouſneſſe growne, as euery one that hath money, will not ſticke to take his neighbours houſe ouer his head, long before his yeeres bee expired: Whereby many a poore man, with his wife, children, and whole famelie, are forced to begge their breade all their daies after. An other ſort who flowe in wealthe, if a poore man haue either houſe or Lande, they will neuer reſt vntill they haue purchaſed it, giuing hym not the thirde parte of that it is worth. Beſides all this, ſo deſperately giuen are many, that for the acquiryng of ſiluer and golde, they will not ſticke to imbrewe their hands, and bath their armes in the bloud of their owne Parentes and Freendes moſte vnnaturally. Other ſome will not make any conſcience, to ſweare and for-

Takyng of houſes oue mens heade

The deſpera deſire of m to get mone

ſweare

sweare themselues for euer, to lye, dissemble, and deceiue the deerest frendes they haue in ꝑ world. Therefore the Heathen Poet Virgill saied very well: O sacra auri fames, quid non, mortalia pectora cogis: *Oh cursed desire of gold, what mischiefe is it, but thau forcest man to attempt it, for the loue of thee?* This immoderate thrist of golde and money, bryngeth an infinite nũber to shamefull ende: Some, as homicides, for murtherynge and killynge: some as latrones, for robbyng and stealyng: some for one thing, some for an other. So that surely I thinke, the number of men is greater, quos dira auaritiæ pestis absorpsit, quã quos gladius vel ensis perforauit: *whõ the pestilence of auarice hath swallowed vp, then the number of those whom the sword hath destroyed.* The Lord asswage the heate hereof with the oyle of his grace, if it be his good pleasure and will.

ıny brou-
t to rufull
d through
:anes of
ld & siluer.

Spud. If I might be so bolde, I would request you to shewe me out of the worde of God, where this so detestable a vice is reproued?

Philo. Our Sauiour Christ Iesus, the Archdoctor of all truthe in his Euangelie, the sixt of Mathewe, saieth: Be not carefull for to morow daie, for the morowe shall care for it self.

ath. 6.
estimonies
ut of the
ord of God,
gainst coue-
ıusnesse.

Againe, bee not carefull for Apparell, what you shall put on, nor for meate what you shall eat, but seeke you the kingdome of Heauen, & the righteousnesse therof, and all these things shall be giuen vnto you. He charged his Desciples to be so farre from couetousnesse, as not to ca-

ke 6.

rie

rie two coates with them in their Journeis, nor yet any money in their purses. He tolde his Disciples an other time, striuing which of thē should bee the greatest, that he who would be the greatest, must condescende to be seruaunt of all. Whē the people would haue aduaunced hym to haue beene Kyng, he refused it, and hid hymself. He telleth vs, we can not serue two Maisters, God and Mammō: He biddeth vs not to set our myndes vppon Couetousnesse, inferryng that where our riches is, there will our hartes bee also. He saith, it is harder for a riche man (that is for a man whose trust is in riches) to enter into the kingdome of God, thē for a Camel to goe through the eye of a Needle. The Apostle biddeth vs if wee haue meate drynke and clothyng, to bee content, for they that will be riche (saieth he) fall into diuers temptations and snares of the Deuill, which droune men in perdition. Math. 9. 1. Timo. 6. Psalm. 39.

Dauid saieth, Man disquieteth himself in vaine, heaping vp riches, and cannot tell who shall possesse them.

Salomon compareth a couetous man, to hym that murthereth and sheddeth innocent bloud. Againe, hell and destructiō are neuer full, so the eyes of men can neuer be satisfied. The apostle S. Paule, saith, neither Whormongers, Adulterers, nor couetous persons, nor Extortioners, shall euer enter into the kingdome of Heauē. And saith further, that the loue of money is the roote of all euill. Christ biddeth vs be liberall, Prouer. 1. Prouer. 27.

and

lath. 5. luke. 6. and lend to them that haue need, not looking for any reſtitution againe, and neuer to turne our face awaie from any poore man, and then the face of the Lorde ſhall not be turned away from vs. By theſe fewe places, it is manifeſt how farre from all Couetouſneſſe the Lorde woulde haue all Chriſtians to bee.

Spud. Bee there any examples in the holie Scriptures that ſhew forth the punishmentes of the ſame, inflicted vpon the offenders therein?

The puniſhement of couetouſneſſe hewed by examples. Philo. The Scripture is full of ſuche fearfull examples, of the iuſt iudgementes of God, powred vpõ them that haue offended herein. Whereof I will recite three or fower, for the ſatiſfiyng of your godly mynde.

Adam was caſt out of Paradize for couetyng that fruite, whiche was inhibited hym to eate.

4. Reg. 5. Gieſie, the Seruaunt of Elizeus the Prophet, was ſmitten with an incurable Leproſie, for that he, to ſatiſfie his couetous deſire, exacted, golde, ſiluer, and riche garments of Naaman the King of Siria his ſeruaunt.

Num. 22. Balaam was reproued of his Aſſe, for his Couetouſneſſe, in goyng to curſe the Children of Iſraell, at the requeſt of Kyng Balac, who promiſed hym aboundance of gold and ſiluer ſo to doe.

Achab ꝑ King, for couetouſneſſe to haue poore Naboth his Vineyard, ſlew him, and died after himſelf, with all his progenie, a ſhamefull death.

Samuell. 8. The Sonnes of Samuell were for their inſatiable Couetouſneſſe, deteined from euer inioy-

ing

ing their fathers kingdome.

Iudas for couetousnesse of money, sold the sauior of the worlde, and betrayed him to the Iewes, but afterwarde dyed a miserable deathe, his bellie bursting and his bowells gushing out.

Ananias and Saphira his wife, for Couetousnesse in concealing parte of the price of their landes from the Apostles, were both slaine, and dyed a fearfull death. Actes. 5.

Achan was stoned to deathe by the Lord his commaundement for his Couetousnesse, in stealyng golde, siluer, and Iewelles, at the sacking of Iericho, and all his goodes were burned presently. Thus you see how for couetousnesse of money, in all ages, men haue made shipwrack of their consciences, and in the end by the iust iudgement of God, haue dyed fearfull deathes: whose iudgementes I leaue to the Lorde.

Spud. Seeing that Couetousnesse, is so wicked a sinne, & so offensiue both to God and man, and pernicious to the soule, I maruell what moueth men to follow the same, as they doe?

Philo. Two thinges in my iudgement, moue men to affect money so muche as they doe: The one, for feare least they shoulde fall into pouertie and beggerie (oh distrustful Infidelity) the other for desire to be aduaunced and promoted, to high dignities and honours vpon earth. And they see, the worlde is suche, that hee who hath money inough, shall be Rabbied and Maistered at euerye worde, and withall saluted by the vayne title of

What make men to affect money.

worshipfull, though notwithstanding hee be a dunghill gentleman, or a gentleman of the first head, as they vse to terme them. And to such extreame madnesse is it growne, that now a dayes euery Butcher, Shoomaker, Tailer, Cobler, and Husband-man, yea, euery Tinker, Pedler, and Swineheard, euery Artificer and other, gregarii ordinis, of the vilest sorte of men that be, muste be called by the vayne name of Maisters at euewoorde. But it is certaine, that no wise manne, will intitle them, with any of these names, worshipfull and Maister (for they are names and titles of dignitie, proper to the godly wise, for some speciall vertue inherent, either els for their birth or calling, due vnto them) but suche Titiuillers, flattering Parasites, and glosing Gnatoes, as flatter them, expecting some pleasure, or benefite at their handes: which thing, if they were not blowne vp with the Bellowes of Pride, and puffed vppe with the winde of vayneglory, they might easely perceaue. For certaine it is, they do but mocke and floute them with these titles, knowing they deserue nothing lesse. Wherefore, like Wyse Recusantes, they shoulde refuse those vaineglorious names, remembring the woordes of our Sauiour Christ, saying: Bee not called Maister, in token there is but one onely true Maister and Lord in heauen: whiche onely true Maister and Lorde, God graunt all other may follow both in life and name, vntill they come to be perfect men in Iesus Christ.

Euery Pegger almost is called Maister at euery word.

Titiuillers that is flattering fellows.

Spud.

Spud. The people being so sette vppon Couetousnesse, as I gather by your speeches they bee, is it possible that they will lende money without vsurie, or without some hostage, guage, or paune? I thinke not, for Vsurie followeth Couetousnesse, as the shadow doth the body.

Of Greate Vsurie in Ailgna.

Philo.

IT is as impossible for a man to borowe money there (for the most parte) without vsurie, interest, and loane, or without some good hostage, guage, or pledge, as it is for a dead man to speak with audible voyce. Vsurie.

Spud. I haue heard say, that the positiue and statute lawes there, doe permit them to take Vsurie, limitting them howe muche they shall take for euery pound. The positiue Lawes.

Philo. Although the Ciuill lawes (for the auoyding of further inconueniences) doe permitt certain sommes of mony, to be geuen, ouerplus beyond and aboue the principall, for the loane of mony lent, yet are the Vsurers no more discharged from the gilt of Vsurie before God thereby, then the Adulterous Iewes were from Whoredome, because Moyses gaue them a permissiue lawe for euery one to putt awaye his wife, that would, for any light offence. And yet ꝑ positiue lawes there geue no libertie to cõmit Vsury: but seeing how much it rageth, least it should exceed, The lawes of Ailgna permit no Vsury.

rage further and ouerflow the bankes of all reſon and godlinſſe (as Couetouſneſſe is a raging Sea, and a bottomleſſe pit, neuer ſatiſfied nor contented) they haue limitted it within certain meeres, and banckes (to hyde the inſaciable deſires of Couetous menne) beyond the whiche, it is not lawfull for any to goe: But this permiſſion of the lawes argueth not, that it is lawfull to take Vſurie, no more (I ſay) then the permiſſion of Moyſes argued that whoredome and Adultery was then lawful and good, becauſe Moiſes permitted them to put away their wiues, for the auoiding of greater euill: For as Chriſt ſayd to the Iewes, from the beginning it was not ſo, ſo ſay I to theſe Vſurers, from the beginning it was not ſo, nor yet ought ſo to be.

Spud. If no intereſt were permitted, no man would lende, and then how ſhoulde the poore doe? Wherefore, the lawes that permitt ſome ſmall ouerplus therein, do very well in my opinion.

Philo. The Apoſtle ſayth: Non faciendum eſt malum, vt inde veniat bonum, *Wee muſt not doe euill, that good may come of it:* yet the lawes in permitting certayne reaſonable gaine to bee receiued for the loane of money lent, leaſt otherwiſe the poore ſhoulde quaile, (for without ſome commoditie the riche would not lend) haue not done much amiſſe, but if they had quite cut it of, and not pealded at all to any ſuche permiſſiō, they had done better. But herein the intēt of the lawe is to bee perpended: whiche was to impale

The lawes permit ſome ouerplus, but commaund it not.

within

within the Forrest, or Parke of reasonable and conscionable gaine, mē who cared not how much they coulde extorte out of poore mens hands, for the loanh of their money lent, and not to authorize any man to committe Vsurie, as thoughe it were lawfull because it is permitted. Therefore those that say that the lawes there doe allowe of Vsurie, and licence men to committ it freely, doe slaunder the lawes, and are worthye of reprehension: For though the lawes say, thou shalte not take aboue two shillinges in the pounde, tenne pound in a hūdred, and so forth: Doth this proue that it is lawfull to take so muche, or rather that thou shalt not take more than that? If I saye to a man, thou shalt not geue hym aboue one or two blowes, dothe this prooue that I licence him to geue him one or two blowes, or rather that hee shall not geue him any at all, or if he do, þ he shal not exceede or passe the bands of reasonable measure: So this law doth but mittigate the penaltie: for it saieth, that the partie that taketh aboue tenne pounde for the vse of an hundred pounde, loseth but the tenne pounde, not his principall.

Forbidding to outrage in mischiefe, is no permissiō to committe mischiefe.

Spud. Then I perceaue, if Vsurie be not lawfull, by the Lawes of the Realme, then is not lawfull by the lawes of God.

Philo You may be sure of that. For our Sauiour Christ willeth vs to be so farre from Couetousnesse and Vsurie, as hee sayth: *Geue to him that asketh thee, and from him that woulde borowe, tourne not thy face awaye.* Againe: *Lend* Math. 5. 6. Luke. 6.

of thy goodes to them, who are not able to pay thee againe, and thy reward shalbe great in heauen. If we must lende our goodes then to them, who are not able to paie vs againe, no, not so much as the bare thing lent: where is the Interest, the Vsurie, the gaine and ouerplus, whiche we fish for so muche? Therefore our Sauiour Christe saieth: Beatius est dare, potius quàm accipere, *It is more blessed to geue, then to receaue.* In the 22. of Exodus. Deut. 24. 23. Leuiticus. 25. Nehe. 5. Ezechi 22. 18. and many other places, wee are forbidden to vse any kinde of Vsurie or Interest, or to receaue againe anye ouerplus, besides the principall, either in Money, Corne, Wine, Oile, Beastes, Cattell, Meate, Drinke, Clothe, or any thing els whatsoeuer. Dauid asked a question of the Lorde, saying: *Lord, who shall dwell in thy Tabernacle, or who shall rest in thy holye hill?* Whereto he geueth the solution himself, saying: *Euen he that leadeth an incorrupt life, and hathe not geuen his money vnto vsurie, nor taken reward against the innocent, who so doeth these thinges shall neuer fall.* In the 15. of Deut. the Lorde willeth vs, not to craue again the thing, we haue lente to our neighbour, for it is the Lordes free yeare. If it be not lawfull (then) to aske agayne that which is lent, (for it is not the lawe of good conscience, for thee to exacte it, if thou be able to beare it, then the other is to paie it) much lesse is it lawfull, to demaunde any Vsurie, or ouerplus. And for this cause the Lord sayth, let there

The worde of God against Vsurie.

Exodus. 10. Deut. 24 23. Leuit. 25. Nehe. 5. Ezech. 22. 18.

Psalme. 15.

When it is not lawful to aske agayne our goodes lent.

be

bee no begger amongest you, nor poore person amongest the Tribes of Israell. Thus you see the word of God abandoneth Usurie, euē to Hell, and all writers both diuine and prophane, yea, the very Heathen people, moued onely by the instincte of Nature, and Rules of Reason, haue alwaies abhorred it.

Heathen men against vsurie and interest.

Therefore, Cato being demaunded what Usurie was, asked againe, what it was to kill a manne? Making Usurie equiualent with Murther: And good reason, for he that killeth a man, riddeth him out of his paynes at once, but he that taketh Usurie, is long in Butchering his patient, suffering him by little and little to languish, and sucking out his heart bloude, neuer leaueth him, so long as he feeleth any vitall bloud, (that is lucre and gayne) comming forth of him. The Usurer killeth not one, but many, both Housebande, Wife, Children, Seruauntes, Familie, and all, not sparing any. And if the poore manne haue not wherewith to pay, aswell the Interest, as the principall: when soeuer this greedy Cormorant doeth demaund it, then sute is commenced against him, out goe Butterflies and writtes, as thicke as Haile. So the poore man is apprehended, and brought coram nobis, and being once conuented, Judgement condemnatorie & diffinitiue sētence proceedeth against him, compelling him to paie, aswell the Usurie and the loane of the money, as the money lent. But if he haue not to satisfie, aswell the one as the other,

Vsurie equall with murther

Sute commēced agaynst him that is not able to pay aswel the Vsurie as the Principall.

then to Bocardo goeth he as a rounde as Balle, where he shall be sure to lye, vntill hee rotte one peece from an other, without satisfaction bee made. O cursed Caitiue, no man, but a Deuill, no Christian, but a cruell Tartarian, and mercilesse Turke: dareste thou looke vp toward heauen, or canste thou hope to bee saued by the deathe of Christ, that sufferest thine owne fleshe and bloud, thine owne brethren and sisters in the Lorde, and whiche is more, the fleshe and bloude of Chryste Jesus, vessells of saluation, coheires wyth hym of his supernall kingdome, adoptiue sonnes of his grace: and finally, saynctes in heauen, to lye and rot in prison for want of payment of a little drosse, whiche at the day of Doome, shall beare witnes against thee, gnaw thy flesh like a Canker, and condemne thee for euer: The verie stones of the Prison walles shall rise vp against thee, and condemne thee for thy crueltie. Is this loue? Is this charitie? Is this to do to others as thou wouldst wish others should do to thee? or rather as thou wouldest wish the Lorde to doe vnto thee? Art thou a good member of the body, which not onely cuttest of thy selfe from the Vine, as a rottten braunche and voyd loppe, but also hewest of other members from the same true Vine, Christ Iesus? No, no, thou art a member of the deuill, a limme of Sathan, & a childe of perditiō.

To prison with him that cannot paie the vsurie.

No mercy in imprisoning of poore men for vsury.

No crueltie to be shewed, but mercy and compassion ought to be extended.

We ought not to handle our brethren in such sorte, for any worldly matter whatsoeuer. We ought to shewe mercy, and not crueltie to oure brethren

brethren, to remit trespasses and offences, rather then to exact punishment, referring all reuenge to him, who sayth: Mihi vindictam, & ego retribuam. *Vengeaunce is mine, and I will reward de* (sayth the Lord.)

Beleue me, it greeueth me to heare (walking in the streetes) the pittifull cryes, and miserable complaynts of poore Prisoners in duraunce for debte, and like so to continue all their life, destitute of libertie, meate, drink, (though of the meanest sorte) and clothing to their backes, lying in filthie straw, and lothsome dung, worse then anie Dogge, voyde of all charitable consolation, and brotherly comforte in this worlde, wishing and thirsting after deathe, to set them at libertie, and loose them from their Shackles, Giues, and Iron bandes. Notwithstanding, these mercilesse Tygers are growne to such barbarous crueltie, that they blush not to say, tush, he shall eyther pay me the whole, or els lye there till his heeles rotte from his buttocks, and before I will release him, I will make Dice of his bones. But take heed thou Deuill (for I dare not call thee a Christian) least the Lord say to thee, as hee sayd to that wicked seruaunt (who hauing great sommes forgeuē him, would not forgeue his Brother his small debt, but catching him by the throate, sayd: Paie that thou owest) binde him handes and feete, and cast him into vtter darckenesse, where shall bee weeping and gnashing of teeth.

The pittifull crying of prisoners in prison for debt.

A Tygerlike tyrannicall saying.

Math. 18. Marke. 11.

An Vsurer is worse then a Theefe, for the one stealeth

stealeth but for neede, the other for couetousnesse and excesse: the one stealeth, but in the night cõmonly, the other dayly and hourely, night and day, at all times indifferently.

An Vsurer worse then a Iewe.

An Vsurer is worse then a Iewe, for they to this day, will not take any Vsurie of their Brethren, according to the law of God.

An Vsurer worse then Iudas.

They are worse then Iudas, for hee betrayed Christ but once, made restitution, and repented (thoughe his repentaunce sprang not of fayth, but of despayre) but these Vsurers betray Christ in his members daily and hourely without anie remorse or restitution at all.

Vsurers worse then Hell.

They are worse then Hell it selfe, for it punisheth but onely the wicked and reprobate, but the Vsurer maketh no difference of any, but punisheth all alike.

An Vsurer worse then death.

They are crueller then Death, for it destroieth but the body, and goeth no further, but the Vsurer destroyeth both body and soule for euer. And to be briefe, the Vsurer is worse then the Deuill himselfe, for the Deuill plagueth but onely those that are in his handes, or els those whome God permitteth him, the Vsurer plagueth not onely those that are within his iurisdiction already, but euen all other without compassion of any.

An Vsurer worse then the Deuill.

Therefore saith Ambrose, if any man commit Vsurie, it is extortion, rauine and pillage, and hee ought to dye. Alphonsus called Vsurie nothing els then a life of deathe. Lycurgus banished all kinde of Vsurie out of hys landes.

The sayinges of godly Fathers and writers against Vsurie.

Cato

Cato did the same. Agesilaus, Generall of the Lacedemonians, burned the Usurers Books in the open Market places. Claudius Vaspatianus and after him Alexander Seuerus, made sharpe lawes against Usurie, & vtterly extirped ỹ same. Aristotle Plato, Pythagoras, and generally, all Writers both holy and prophane, haue sharpely inueighed agaynst this deuouring Canker of Usurie, and yet cannot we, that faine woulde be called Christians auoyd it. And if it be true, that I heare say, there be no menne so great doers in this noble facultie and famous science, as the Scriueners be: For it is said (and I feare me too true) that there are some, to whome is committed an hundred poundes or two, to some more, to some lesse, they putting in good sureties to the owners for the repayment of the same againe, with certaine allowance for the loane thereof: then come there poore men to them, with request to lende them suche a somme of money, and they will recompence them at their owne desires, who making refusall at the first, as though they had it not (to acuate ỹ minds of the poore petitioners withall you must vnderstande) at last they lende them how much they desire, receiuing of ỹ poore menne what interest and also assurance they list themselues, both binding them, their landes goodes, and all, with forfaiture thereof, if they faile of payment. Where note by the waye, the Scriuener is the Instrument, whereby the Deuill worketh the effecte of this laudable worke,

Vsurers punished sundry wayes.

Scriueners the Deuilles agentes to set forward Vsurie.

rewar-

rewarding his Vassall with a good fleece for hys labour. For, first he hath a certaine allowance of the Archdeuill, who owes the mony, for helping him to vent for his Coyne. Secondly, hee hath a great deale more Usurie to himselfe, of him who borroweth the money. And thirdly, hee hath not the least part for making the writings betweene them. And thus the poore manne is so implicate and wrapped in on euery side, as it is impossible for him, euer to gette out of the Briers, without losse of all that euer he hath, to the very skinne. Thus the riche are inriched, the poore beggered, and Christ Iesus dishonoured euery way, God be mercifull vnto vs.

The Scriueners fleece, or pittaunce for his paynes.

¶ *Great swearing in Ailgna.*

Spud.

What is the quallity Inclination, and natural dispositiō of this people? Are they not a very godly, religious, and faithful kind of people? For the saying is, that the worde of God, & good Religion florisheth in that lande, better then in the greatest part of the worlde besides. And I am fully perswaded, that where the word of God is truely preached, and his Sacramentes duely ministred (all which they haue) there must all thinges needes prosper, and go forwarde, wherefore I desire to knowe your iudgement, whether all these thinges be so, or not.

Gods word florisheth in England but the people are wicked still.

Philo. The worde of God is truely and sincerely preached there, and hys Sacramentes duely

and

and purely administred, as in any place in all the world besides, no mā can deny it, & all things are pretely well reformed, according to the prescript of Gods worde, saving that a few remnantes of Superstition doe remayne behinde unremoued, whiche I hope in time will be weeded out, by the sickle of Gods worde. And as concerning the nature, propertie, and disposition of the people, they be desirous of newfangles, praysing things past, contemning thinges present, and couetyng after thinges to come. Ambicious, proude, light, and unstable, ready to bee caryed awaye with euery blaste of Winde. And whereas you aske me, whether they be religious: I aunswere. If Religion consiste in wordes onely, then are they verie religious, but otherwise playne irreligious. They heare the worde of GOD sercously, night and day (a blessed exercise doubtelesse) flocking after Sermons from place to place, euery houre almoste: they receaue the Sacramentes duely, and they behaue themselues in all thyngs very orderly, to the worlde. But a great sorte play the Hipocrites herein egregiously, and under this cloke of Christianitie, and profession of the Gospell, they commit all kinde of Deuilrie, purchasing to themselues the greater damnation, in that they make the word of God, a vizard to couer their abhominations withal. And as for Sectes, Schismes, Errors, & sundry factions, they want none amongest them. But especially Papistes, and professors of Papisme, are suffered

The naturall disposition of English men.

Great wickednesse committed vnder the cloke of the gospell.

with

Papistes suffered in Englād with too much lenitie.

with too much lenitie amongest them. These seditious Vipers, and pithonicall Hidraes, either lurke secretly in corners, seducing her Maiesties Subiectes, and withdrawing their heartes from their Soueraignes obedience, or els walke openly, obseruing an outward decorum, and an order as others doe, and then may no manne say black is their eye, but they are good Protestants. And if the worst fall, that they be espied & founde raucke Traitours (as all Papistes bee) yet shall they be but committed to prison, where they liue like young Princes, fed with al delicate meates,

Papists liuing in prison lyke Princes.

clothed in sumptuous attire, and flowing in gold and siluer. And no maruell, for euery one is suffered to come to them that will, and to bring the what they list. They haue their libertie at all tymes to walke abroade, to sporte and pastyme themselues, to play at Cardes, Dice, Tables,

Exercises of Papistes in Prisons in England.

Bowles, and what they will: so that it were better for them to be in prison then forth. Alas, shall we suffer these swyne enemies of Gods glory, of Christes Gospell, and holy Religion, to haue this fredome amongest vs? This maketh them obstinate, and incorrigible: this hardeneth their heartes, and maketh many a Papist moe then would be, if due correction were executed. But to returne agayne to my former discourse. They are also inconstant, arrogant, vainglorious, hautie minded, and aboue all thinges inclined to

Great swearing in England.

swearing, in so muche, as if they speake but three or foure wordes, yet must they needes be interlaced

laced with a bloudy othe or two, to the great dishonour of God, and offence of the hearers.

Spud. Why sir? Is it so greate a matter to sweare? Doth not ꝑ word of God say, thou shalt honour me, and sweare by my name, & those that sweare by me shal be commended? These places with the like me thinke, doe sufficiently proue, that it is lawfull to sweare at all times, doe they not so?

Philo. Nothing lesse: For you must understand that there bee two maner of swearinges or othes, the one Godly, the other vngodly: the one lawfull, & the other damnable. The godly swearing, or lawfull othe, is when we be called by the Magistrates, and those that be of authoritie, in any doubtfull matter, to depose a trueth, and is to be done in this order. When anye matter of controuersie happeneth betwixt man and man, vpon any occasion whatsoeuer, and the truthe thereof cannot by anye meanes possible bee sifted out, otherwise then by an othe: then thou being called by the lawfull Magistrate, and commaunded vpon thy allegeance to confesse what thou knowest, thou maiest, and oughtest to depose the truthe, by the inuocation and obtestation of the name of God. And in this doing, thou honourest God. But beware that those things which thou swearest be true, or els thou makest God a lyer (whose name thou callest to witnesse) thou desirest him to poure his wrath vpon thee, thou periurest thy selfe, and procurest eternall damnation. The other

When, and how it is lawful to sweare.

The daunger of a false othe.

ther vngodly and damnable kinde of ſwearing, is when we take in vayne abuſe, and blaſpheeme the ſacred name of God in our ordinary talke, for euery light trifle. This kinde of ſwearing is neuer at any time vpon no occation to be vſed, but the counſell of our Sauiour Chriſte is herein to be obeyed, who ſayth: *Sweare not at all, neither by heauen, for it is his ſeate: neither by the earth, for it is his Footeſtoole: neither by Ieruſalem, for it is the Cittie of the great king: neither ſhalt thou ſweare by an haire of thy head, becauſe thou canſt not make one haire white, or blacke: But let your communication be yea, yea: nay, nay:* that is: *yea in heart, and yea in mouthe, nay in heart, and nay in mouthe, for whatſoeuer is more then this commeth of euill. That is, of the Deuill ſayth our Sauiour Chriſt.*

A wicked kind of ſweating.

Spud. I perceaue by your reaſons, that ſwearing is a thing more daungerous then it is take to be: and therefore not to bee ſuffered in a Chriſtian common wealth.

Philo. A true othe is daungerous, a falſe othe is damnable, and no othe is ſure. To ſweare before a lawfull Judge, or otherwiſe priuately, for the appeaſing of cõtrouerſies, calling the name of God to witneſſe in truthe and veritie, is an honour, and a true ſeruice done to the Lorde: for in theſe caſes the Appoſtle biddeth that an oth may make an ende of all controuerſies and troubles. But the other kinde of ſwearing in priuate and familiar talke, is moſt damnable, and therefore

Sundry kinds of othes with their effectes.

ſayth

saieth Salomon. *A man that is geuen to muche swearing shal be filled with iniquitie, and the plague of God shall neuer goe from his house.* And yet notwithstanding this, it is vsed and taken there for a vertue. So that he, that can lashe out the bloudiest othes, is compted the hyaest fellowe: For (say they) it is a signe of a couragious heart, of a valiaunt stomacke, and of a generoseous heroicall, and puissant minde. And who either for feare of Gods Iudgementes will not, or for want of practise cannot rappe out othes at euery word, hee is counted a Dastard, a Cowarde, an Asse, a Pesant, a Clown, a Patche, an effeminate person, and what not that is euill. By continual vse whereof it is growne to this perfection, that at euery other worde, you shal heare either Woundes, bloud, Sides, Heart, Nailes, Foote, or some other part of Christes blessed body, sworne by yea, sometimes no part therof shalbe left vntorne of these bloudy Villaines. And to sweare by God at euery word, by the World, by S. Iohn, by S. Mary, S. Anne, by Bread and Salte, by the Fire, or by any other Creature, they thinke it nothing blame worthy. But I geue all bloudie Swearers (who crucifie the Lord of life a freshe as ỳ Apostle saith, as much as is in their power, and are as giltie of his Deathe, Passion, and Bloudshedding, as euer was Iudas that betrayed him, or the cursed Iewes that crucified hym) to vnderstande, that to sweare by God at euery worde, is the greatest othe that can bee. For in

Swearing taken for a vertue in England.

Not lawfull to sweare by any creature.

swearing by God, thou swearest by God the Father, by God the Sonne, and by God the holy Ghost, and by all the whole diuine Nature, Power, deitie, and essence. When thou swearest by Gods harte, thou swearest by his misticall wisedome. When thou swearest by his bloud, thou swearest by his life. When thou swearest by his feete, thou swearest by his humanitie. When thou swearest by his armes, thou swearest by his power. When thou swearest by his finger, or long, thou swearest by the holy Spirite. When thou swearest by his nosethells, thou swearest by his inspirations. When thou swearest by his eyes, thou swearest by his prouidēce. Therfore, learne this and beware of swearing you bloudie Butchers, least God destroy you in his wrathe. And if you swearе by the Worlde, by S. John, Marie, Anne, Bread, Salt, Fire, or any other Creature that euer God made whatsoeuer it be, little or muche, it is horrible Idolatrie, and damnable in it self. For if it were lawfull to swearе at each woorde for euery trifle, yet it were better to swearе by G O D in a true matter, then by any Creature whatsoeuer. Because, that which a man sweareth by, he maketh (as it were) his God of it, calling it to witnesse, that, that thyng which he speaketh is true. All which things duely considered, I am fully perswaded, that it were better for one to kill a man (not that Murther is lawful God forbid) thē to swearе an othe. And yet swearyng is of such small moment in Ailgna, as I

How dangerous it is to swearе by any thing.

To swearе by any creature is idolatrie.

heare

heare say (and I feare me too true) there are many that for money will not sticke to sweare any thing though neuer so false, and are well enough knowen, and discerned from others by the name of Iurers: they may be called Libertines, or Atheistes, nay plaine denegers of the faithe, & very Deuils incarnate. Was there euer any Deuils that would abdicate and abandone themselues to eternall damnation for money, as these villaines doe sell their bodies and soules to eternall destruction for filthy drosse and muck of the world? Shall wee suffer this villanie to bee doen to our God, and not to punish it? God graunt there may some Lawe be enacted for the suppression of the same. For now no man by any lawe in force may rebuke a man for swearing, though he teare the Lordes bodie, and blaspheme both Heauen and Earth neuer so much. The Magistrates can not compell them to keepe silence, for if they doe, they wil be readie to lay their Daggers on their faces. So that by this impunitie, this horrible vice of swearing is suffered stil to remaine without al cõtrolemẽt, to the great dishonour of God, and nourishing of vice.

False swearers in Englãd for money.

A lawe for sweaters.

Spud. What kinde of punishment would you haue appointed for these notorious bloudy swearers.

Philo. I would wish (if it pleased God) that it were made death: For we reade in the Lawe of God, that whosoeuer blasphemed the Lord, was presently stoned to deathe, without all remorce,

Punishment due for swearers.

which law iudiciall standeth in force to ꝑ worldes end. And ought not we to be as zealous for ꝑ glorie of God, as the people were then? Or if this be iudged too seuere, I woulde wishe they might haue a peece of their tongues cutte off, or loose some ioynt: If that be to extreame, to bee seared in the forehead or cheeke with a hoat Iron, ingrauen with some prety pozie, that they myght be knowne and auoyded. Or if this be too strickt that they might be banished their native Countrie, committed to perpetuall prison, or els to be whipped: or at least forfaite for euery othe, a certaine somme of money, and to bee committed to Warde, till the money be payed. If any of these Godly Institutions were executed seuerely, I doubt not, but all cursed swearing would vanishe away like smoke. Then should God be glorified, and oure consciences kepte cleane against the great and fearfull day of the Lord appeare.

Spud. If swearing and blaspheming of Gods name be so haynous, a sinne, it is likely, that God hath plagued the vsers therof with some notable punishment, whereof I pray you shewme some examples?

Philo. I could shewe most straunge and fearefull iudgementes of God, executed vppon these cursed kinde of Swearers in all ages: but for breuitie sake, one or two shall suffice. There was a certayn young man dwelling in Enlocnilshire in Ailgna, (whose tragicall discourse I my selfe penned about two yeares agoe in verse, referring

you

you to the said booke for the further declaration thereof) who was alwaies a filthie Swearer: his common othe was by Gods bloud. The Lorde willing his conuersion, chastned him with sickenesse many times to leaue the same, and moued others, euer to admonish him of his wickednesse: but all chastisementes & louing corrections of the Lord, all frendly admonitions, and exhortations of others, he vtterly contemned, still perseuerynge in his bloudie kinde of swearing. Thē the Lord seing that nothing would preuaile to winne him, arested him with his Sergeant Death: Who with speede layd holde on him, and cast him vpon his Death bedd, where hee languished a great while, in extreame miserie, not forgettyng to spewe out his olde vomite of Swearing. At the last, the people perceiuing his ende to approche, caused the Bell to toll. Who hearing the Bell toll for him, rushed vp in his bed very vehemently, saying Gods bloud, he shall not haue me yet: with that his bloud gushed out, some at his toes endes, some at his fingers endes, some at hys wristes, some at his nose and mouth, some at one ioynt of his body, some at an other, neuer ceasing till all the bloud in his body was streamed forth: and thus ended this bloudy Swearer his mortal life, whose Iudgemente I leaue to the Lord.

A most feareful example of God wrath shewed vpon a filthy cursed swearer.

Death the Lords executioner

A most dread full end of a swearer.

There was also an other, whome I knew my selfe for a dozen or sixteene yeares together, dwellyng in Cheshire, in a Towne called Notelgnoc, whose vsuall and common othe was euer

to ſweare, by Gods Armes: But in the ende his arme being hurt by a knife, could neuer bee healed by no kinde of meanes, but ſtill wranckled, and feſtered from day to day, and at the laſt ſo rotted, as it fell awaie by peece meale, and hee himſelfe through anguiſh and payne thereof, died ſhortly after. Thus the Lorde God plagued both the one and the other, in the ſame thinges wherein they had offended, that the puniſhment might bee like to the offence. For as the one offended through ſwearing by his bloud, ſo the Lorde puniſhed hym with bloud. And as the other offended in ſwearing by his armes, ſo the Lorde plagued hym in his arme alſo. As hee puniſhed the riche Glutton in Hell by the tongue, for that he had offended in the ſame by taſting of delicate meates. There was alſo a woman in the Citie of Munidnol in Ailgna, who comming into a ſhoppe to buye certaine Marchaundize, forſware her ſelfe, and the excrements which naturally ſhould haue euacuate downewarde, came forth at her mouth, & ſhe died miſerablie. With infinite ỹ like exãples of Gods wrath & heauie iudgemẽts, executed vpõ this wicked broode of Swearers, whiche if I had tyme and leaſure, I could rehearſe. But contenting my ſelfe to haue ſayde thus muche, I will proceede to other matters, no leſſe needefull to be handled.

The fearefull death of an other ſwearer.

The example of a woman forſwearing her ſelfe.

Spud. Hauing (by the grace of Chriſt) hetherto ſpoken of ſundrie abuſes of that Countrey, let vs proceede a little farther. Howe doe they ſanc-

tifie

tise and keepe the Sabbaoth daie? In godlie Christian exercises, or els in prophane pastymes and pleasures?

¶ The maner of sanctifying the Sabbaoth in Ailgna.

Philo.

THe Sabboth daie, of some is well obserued, namely, in hearing the blessed worde of God read, preached, and interpreted, in priuate and publique Praiers, in singing of godly Psalmes, in celebrating the Sacraments, and in collecting for the poore and indigent, which are the true vses and endes, whereto the Sabbaoth was ordained. But other some spende the Sabbaoth day (for the most parte) in frequenting of baudy Stage plaies, and Enterludes, in maintayning Lordes of misrule (for so they call a certaine kinde of plaie which they vse) in Maie games, Church Ales, Feastes, and Wakesses: In Pyping, Dauncyng, Dicyng, Carding, Bowlyng, Tennille playing; In Beare baytyng, Cocke fightyng, Hawkyng, Hunting, and suche like. In keepyng of Fayres, and Markettes on the Sabbaoth. In keepyng of Courtes and Leetes: In foote ball plaiyng, and such other Deuelish pastymes: In readyng of lasciuious and wanton bookes, and an infinite nombre of suche like practises, and prophane exercises vsed vpon that day, whereby the Lorde God is dishonoured, his Sabaoth viola-

Prophane exercises vpon the Sabbaoth day.

ted, his worde neglected, his Sacramentes contemned, and his people meruailously corrupted, and caried away from true vertue and godlines.

Spud. You will be deemed too too Stoicall, if you should restraine menne from these exercises, vppon the Sabbaoth, for they suppose, that, that day was ordained, and consecrate to that ende and purpose, onely to vse what kinde of exercises they thinke good themselues, and was it not so?

Philo. After that the Lord our God had created the worlde, and all thinges therein contayned in sixe daies, in the seuenth day he rested from all his workes, (that is frō creating them, not from gouerning them) and therefore he commaunded that the seuenth day shoulde be kept holy in all ages to the ende of the worlde: then after that in effect 2000. yeares, he iterated this Commaundement, when hee gaue the lawe in Mount Horeb to Moyses, and in him to all the Children of Israell, saying: Remēber (forget it not) that thou keepe holy the seuenth day. &c. If we must keepe it holy, then must we not spend it in suche vayne exercises, as please our selues, but in such godly exercises as he in his holy worde hath commaunded. And in my iudgement) the Lorde oure God ordained the seuenth day to bee kept holy, for fower causes especially. First, to put vs in minde of his wonderfull workmanship, and creation of the worlde, and all other his Creatures besides. Secondly, that his worde (the Churche assem-

When the Sabaoth was ordained.

blyng

bling together) might bee preached, interpreted and expounded, his Sacramentes ministred sincerely according to the prescript of his woorde, & that Suffrages orisons & Prayers both priuate and publique, might bee offered to his excellent Maiestie. Thirdly, for that euery Christian man might repose himselfe from corporall labour, to the ende they might the better sustayne the trauailes of the weake following: and also to ỹ end, that all Beastes and Cattell, whiche the Lorde hath made for mans vse, as helpes & adiumentes vnto him in his dayly affaires and businesse, might rest and refreshe themselues, the better to goe thorowe in their trauailes afterward. For, as the Heathen man knewe very well: Sine alterna requie, non est durabile quicquàm. *Without some rest or repose, there is not any thinge durable, or able to continue long.* Fourthly, to the ende it might be a typicall figure, or signitor to poynt (as it were) with the finger, and to cipher forthe vnto vs that blessed rest & thilse happy ioy, which the faithfull shall possesse after the daye of iudgement in the kingdome of Heauen. Wherefore seing the Sabbaoth was instituted for these causes and to these endes, it is manifest that it was not appointed for ỹ maintenance of wicked and vngodly pastimes, and vayn pleasures of the flesche, which God abhorreth, and all good menne from their heartes doe lothe and detest.

Wherefore the Sabaoth was instituted.

The man of whome wee read in the lawe, for gathering of a few small stickes, vpon the Sabbaoth

Punishment for violating the Sabbaoth

baoth, was stoned to death, by the commaundement of G D D, sounding from the Theator, of Heauen. Then if he were stoned for gathering a fewe stickes vppon the Sabbaoth daie, which in some cases might be lawful for necessities sake, & yet did it but once, what shal they be, who all the Sabbaoth dayes of their life, giue themselues to nothing els, but to wallowe in all kinde of wickednesse and sinne, to the great contempt bothe of the Lord, and his Sabbaoth? And though thei haue played the lazie lurdens all the weeke before, yet that daie of set purpose, they will toyle and labour, in contempt of the Lord and his Sabaoth. But let them be sure, as he that gathered stickes vpon the Sabbaoth, was stoned for his contempt of the same, so shall they be stoned, yea grinded to peeces for their contempt of the Lord in his Sabbaoth.

Violaters of the Sabbaoth

The Iewes, are very strict in keeping their Sabbaothes, in so muche, as they will not dresse their meates and drinkes vpon the same day, but set it on the Tables the day before. They go not aboue two myles vppon the Sabbaoth day, they suffer not the bodie of any Felone or Malefactor to hang vpon the Gallowes vpon the Sabbaoth daie, with legions of such like Superstitions. And which is most straunge, if any of them fall into any daunger, they will not suffer any to labour for their deliuerie vpon that day, for violating their Sabbaoth. So it chaunced that a certaine Iewe being in Englād, by greate calamitie

The Iewes very precise in keeping of the Sabaoth.

fell

fell into a Priuie vppon one of their Sabbaoth daies, and the people endeuouring to helpe him forthe, he forbade them to labour about hym vpon the Sabbaoth day, chooſing rather to dye in that filthie ſtinking place, (as by the other morning he was dead in deede) then to breake, or violate the Lords Sabaoth. Wherein, as I do acknowledge thei are but too ſcrupulous, and ouerſhoote the marke, ſo we are therein plaine contemptеous, and negligent, ſhooting ſhorte of the marke altogether. Yet I am not ſo straight laced, that I would haue no kinde of worke doen vpon that daie, if preſent neceſſitie of the thing require it, (for Chriſt hath taught vs, the Sabbaoth was made for Man, not man for the Sabbaoth) but not for euery light trifle, which may as well bee doen other daies as vpon that day, And although the daie it ſelfe, in reſpect of the nature and originall thereof, bee no better then an other day, (for there is no difference of daies, except we wil become Tēporiſers, all times beyng alike good) yet becauſe the Lorde our God hath commaunded it to bee ſanctifyed and kept holy to hymſelf, let vs (like obedient and obſequious Children) ſubmit our ſelues to ſo louing a Father, for els we ſpitte againſt Heauen, wee ſtriue againſt the Streame, and we contemne him in his ordinances. But (perchaunce) you will aſke me whether the true vſe of the Sabbaoth conſiſt in outward abſtaining from bodily labour and trauaile? I aunſwere no: the true vſe of the Sabbaoth (for

No worke to be done vpon the Sabaoth except neceſſitie inforce

Chriſtians

Wherein the true vse of the Sabbaoth consisteth.

Christians are not bounde onely to the Ceremonie of the daie) consisteth as I haue sayde, in hearing the worde of God truely preached, thereby to learne and to doe his will, in receauing the Sacramentes (as seeles of his grace towards vs) rightly administred, in vsing publique and priuate praier, in thankesgeuing to God for al hys benefites, in singing of Godly Psalmes and other spirituall exercises and meditations, in collecting for the poore, in doing of good workes: and briefly in the true obedience of the inwarde man. And yet notwithstãding, we must abstaine from the one, to attende vppon the other: that is, we must refrayne from all bodily labours, to the end that we may the better be reliant about these spirituall exercises vpon the Sabaoth day. This is the true vse and end of the Lord his Sabaoth, who graunt that we may rest in him for euer.

Spud. Hauing shewed the true vse of the Sabaoth, let vs goe forward to speake of those Abuses particularly, whereby the Sabbaoth of the Lorde is prophaned. And first to beginne wyth Stage playes and Enterludes: what is your opinion of them? Are they not good examples to youth to fraie them from sinne?

Of *Stage-plaies and Enterludes, with their wickednesse.*

Philo.

ALl Stage-playes, Enterludes, and Commedies, are eyther of diuine, or prophane matter

ter: If they bee of diuine matter, then are they moste intollerable, or rather Sacrilegious, for that the blessed word of GOD, is to be handled, reuerently, grauely, and sagely, with veneration to the glorious Maiestie of God, whiche shineth therein, and not scoffingly, floutingly, and ybingly, as it is vppon Stages in Playes and Enterludes, without anye reuerence, worshippe, or veneration at all done to the same: For it is most certaine, the worde of oure Saluation, the price of Christ his blonde, and the merites of his Passion, were not geuen, to bee derided, and iested at, or to bee mixt and interlaced with bawdrie, wanton shewes, and vncomely gestures, as is vsed (euery man knoweth) in these Playes and Enterludes, vppon Stages and Scaffoldes, made for that purpose. In the first of Iohn wee are taught, that the word is God, and God is the word. Wherefore, who soeuer abuseth this word of our God on Stages, in Playes and Enterludes, abuseth the Maiestie of God in the same, maketh a mocking stocke of him, and purchaseth to himselfe, eternall damnation. And no maruel, for the sacred word of God, and God himselfe, is neuer to be thought of, or once named, but with great feare, reuerence, and obedience to the same. All the holy companie of Heauen, Angels, Archangels, Cherubins, Seraphins, and all other Seraphicall powers what soeuer, yea the Deuilles themselues (as Sainct Iames sayth) doe tremble and quake, at the naming of God, and at the

The deriding of the word of God in stage plaies.

Reuerence to the maiestie of God due.

the presence of his wrath: and do these Pockets and Flouters of his Maiestie, these dissembling Hipocrites, and flattering Gnatoes, thinke to escape vnpunished? Beware therefore you maskyng Pliaers, you painted Sepulchres, you double dealyng ambodexters, be warned betimes, and like good Computists, cast your accompts before what will bee the reward thereof in the ende, least God destroye you in his wrathe: abuse God no more, corrupt his people no longer with your dregges, and intermingle not his blessed worde with such prophane vanities. For, at no hande, it is not lawfull, to mixt scurrilitie with diuinitie, nor diuinitie with scurrilitie.

A warning to Players.

Not lawful to intermixt diuinitie with scurrilitie.

Theopompus, mingled Moyses law with his writinges, and therefore the Lorde stroke hym madde.

Theodictes began the same practise, but the Lord stroke him blinde for it. With many others who attempting the like deuises, were all ouerthrowne, and dyed miserably: Besides, what is their iudgement in the other worlde the Lorde onely knoweth. Upon the other side, if their Playes be of prophane matters, then tend they to the dishonour of God, and nourishing of vice, bothe which are damnable. So that weather they be the one or the other, they are quite contrarie to the word of grace, and sucked out of the Deuills Teates, to nourish vs in Idolatrie, Heathenrie, and sinne. And therefore, they carying the note & hand of God his curse vpon their backes, which

What if Playes be of prophane matter.

waie

waie ſoeuer they goe, are to be hiſſed out of all Chriſtian Kingdomes, if they will haue Chriſte to dwell amongeſt them.

Spud. Are you able to ſhewe, that euer any good men from the beginning, haue reſiſted Playes and Enterludes?

Philo. Not only the worde of God doth ouerthrowe them, adiudging them, and the practiſers of them to Hell, but alſo all holy Counſels and Synodes, both generall, nationall, and prouinciall, together, with all Writers both diuine and prophane, euer ſince the beginning, haue diſalowed them, and writ (almoſt) whole volumes againſt them.

The worde of God, all Writers, Counſels & Fathers, againſt Plaies and Enterludes.

The learned Father Tertullian in his Booke de Speculo, ſaieth: that Plaies were conſecrate to that falſe Idoll Bacchus, for that he is ſaied to haue found out, and inuented ſtrong drinke.

Auguſtinus de ciuit. Dei, ſayth: that Playes were ordeined by the Deuill, and conſecrate to Heathen Gods, to draw vs from Chriſtianitie to Idolatry, and gentiliſme. And in an other place, Pecunias Hiſtrionibus dare, vitium eſt immane, non virtus. *To giue money to Players, is a greeuous ſinne, and no vertue.*

Wherefore Playes were ordeined.

Chriſoſtome, calleth thoſe Plaies: feſta Sathani *feaſtes of the Deuill.*

Lactantius, an auncient learned Father, ſaith: Hiſtrionũ impudiſsimi geſtus, nihil aliud niſi libidinem mouent. *The ſhameleſſe geſtures of Players, ſerue to nothing ſo much as to moue the*

fleſh

fleſh to luſt, and vncleanneſſe. And therefore, in
oncilium 3. the 30. Counſell of Carthage, & in the Synode
artha. cap 1. of Laodicea: It was decreed, that no Chriſtian
ynode Lao- Man, or Woman, ſhoulde reſorte to Playes and
icea cap. 54. Enterludes, where is nothing but blaſphemie, ſcurrilitie and Whoredome maintained.

Scipio, ſeeing the Romaines bent to erecte Theateres, and places for Plaies, dehorted them from it, with moſte prudent reaſons and forcible argumentes.

Writers both diuine & prophane againſt Playes and Enterludes.

Valerius maximus ſaith: Playes were neuer brought vp, ſine regni rubore, *without ſhame to the Countrey.*

Ariſto. debarreth youth of acceſſe to Playes and Enterludes, leaſt thei ſeeking to quench the thirſt of Venus, do quench it with a pottle of fire.

Auguſtus, baniſhed Ouid, for making bookes of Loue, Enterludes, and ſuche other amorous trumperie.

The endes of Playes and Enterludes.

Conſtantius, ordained that no Plaier, ſhould be admitted to the Table of the Lorde. Then, ſeeing that Plaies were inuented by the Deuill, practiſed by the Hathen Gentiles, and dedicate to their falſe Idolles, Gods and Goddeſſes: as the Houſe, Stage, and Apparel to Venus: the muſicke, to Appollo: the pennyng, to minerua, and the muſes: the action and pronuntiation, to Mercurie, and the reſt: it is more then manifeſt, that they are noe fit exerciſes for Chriſtian men to followe. But if there were no euill in them, ſaue this, namely that the argumentes of Tragedies,

dies Anger, Wrathe, Immunitie, Cruelt-
tie, Iniurie, Incest, Murther, and suche like:
The persons or Actors, are Gods, Goddesses,
Furies, Fiendes, Haggues, Kynges, Queenes,
or Potentates. Of Commedies, the matter
and groundis, Loue, Bawdrie, Cosenage, Flat-
terie, Whordome, Adulterie: The persons or
agentes, Whores, Queanes, Bawdes, Scullions,
Knaues, Curtizans, Lecherous olde men,
Amorous yong men, with suche like of infinite
varietie. If I saie there were nothyng els, but
this, it were sufficient to with draw a good Chri-
stiã from the vsyng of them. For so often, as they
goe to those houses where Plaiers frequent, they
goe to Venus Pallace, & Sathans Sinagogue,
to worship Deuilles. and betraie Christ Iesus.

The argu-
ments of Tra
gedies.

The ground
of Comedies

Spud. But notwithstandyng, I haue heard
some hold opinion, that they be as good as Ser-
mons, and that many a good Example maie bee
learned out of them.

Theaters an
Curtains Ve
nus pallaces

Philo. Oh blasphemie intollerable: Are filthie
Plaies and bawdie Enterludes comparable to
the worde of God, the foode of life, and life it self:
It is all one, as if they had saied: Bawdrie, Hea-
thenrie, Paganrie, Scurrilitie, and Deuilrie it
self, is equall with the worde of God. Or that the
Deuill, is equipollent with the Lorde.

No Plaies cõ
parable toth
word of Goc

The Lorde our God hath ordeined his blessed
woorde, and made it the ordenarie meane of our
Saluation: the Deuill hath inferred the other,
as the ordenarie meane of our destruction, and

will they yet compare the one with the other: If he be accused, that calleth light darkenesse, and darkenesse light, truthe falshoode, and falshoode truth, sweete sowre, and sowre sweete, then a fortiori is he accursed that saieth, that Playes and Enterludes be equiualent with Sermons. Besides this, there is no mischiefe which these Playes maintaine not. For, doe they not nourishe Idlenesse? and otia dant vitia. *Idlenesse is the mother of vice.* Doe they not drawe the people from hearyng the word of God, from godly Lectures, and Sermons? For you shall haue them flocke thether thicke and threefolde, when the Churche of God shall be bare and emptie. And those that will neuer come at Sermons will flow thether apace. The reason is, for that the nũber of Christ his elect is but few, and the number of the reprobate is many: the way that leadeth to life is narrowe, and fewe tread that path: the way that leadeth to death is broade, and many finde it. This sheweth, they art not of God, who refuse to heare his worde (for he that is of God, heareth God his worde saith our Sauiour Christ) but of the Deuill, whose exercises they goe to visite. Doe they not maintaine bawdrie, instinuat fooletie, and renue the remembraunce of Heathen Idolatrie? Doe they not induce Whoredome and vncleannesse? May, are they not rather plaine deuourers of maidenly virginitie and chastitie? For proofe whereof, but marke the flockyng and runnyng to Theaters and Curtens, daylie and hourelie, night

e is cursed
iat saieth,
layes & En-
rludes are
mp.rable
Sermons.

herefore so
any flocke
see Playes
Enterludes.

he fruites of
heaters, and
layes.

night and daie, tyme and tide, to see Plaies and Enterlydes, where suche wanton gestures, suche bawdie speeches: suche laughyng and slearyng: suche kissyng and bussyng: suche clippyng and culling: such wiacking and glaunncing of wanton eyes, and the like is vsed, as is wonderfull to beholde. Then these goodly Pageantes beeyng ended, euery mate sortes to his mate, euery one hinges an other homewarde of their waie very freendly, and in their secrete conclaues (couertly) they plaie the Sodomits, or worse. And these be the fruites of Plaies and Enterludes, for the most parte. And whereas, you saie, there are good Examples to be learned in them: truely so there are: if you will learne falshood: if you will learne roisenage: if you will learne to deceiue: if you will learne to plaie the hipocrite: to cogge, to lye and falsifie: if you will learne to iest, laugh and fleere, to grinne, to nodd, and mowe: if you will learne to plaie the vice, to sweare, teare, and blaspheme bothe Heauen and Earth: If you will learne to become a Bawde, vncleane, and to diuergirate Maides, to deflowre honest Wiues: If you will learne to murther, slaie, kill, picke, steale, robbe, and roue: If you will learne to rebell against Princes, to commit Treason, to consume treasures, to practise Idlenesse, to sing and talke of bawdie loue and venerie: If you will learne to deride, scoffe, mocke and flowte, to flatter and smooth: If you will learne to plaie the Whoremaister, the Glutton, Drunkard, or Incestuous

91

The Goodly demeanoure vsed at Plaie & Enterludes

The goodly examples of Plaies and Enterludes.

What thinges are to be learned at Plaies

person: If you will learne to become proude, hautie and arrogant: and finally, if you will learne to contemne God and all his lawes, to care neither for Heauen nor Hell, and to commit all kind of sinne and mischeefe, you neede to goe to no other Schoole, for all these good examples, maie you see painted before your eyes in Enterludes and Plaies. Wherefore, that man who giuethe money for the maintenaunce of thē, must needes incurre the daunger of the deuine premunire, ỳ is, eternall damnation except he repent. For the Apostle biddeth vs beware, least we communicate with other mens sinnes: and this their doing, is not only to communicate with other mēs sinnes, and to maintaine euill, to the destruction of themselues & manie others, but also a supporting of a great sorte of idle lubbers and buzzing Droncts who sucke vp and deuour the good Honey, whereupon the poore Bees should liue.

heators, cooles, or eminaries, of seudochrianitie.

deuine premunire.

hat it is to municate ith other ens sinnes.

Therefore, I beseeche all Plaiers, Founders, and maintainers of Plaies and Enterludes, in the bowelles of Iesus Christ, as thay tender the saluation of their soules, and others, to leaue of that cursed kinde of life, and giue themselues to suche honest exercises, and Godly misteries, as God hath commaunded them in his worde to get their liuynges withall: For who will call him a wise man that plaieth the parte of a foole and a vice? Who can call hym a Christian, who plaieth the parte of a Deuill, ỳ sworne enemie of Christ? Who can call hym a iust man, that plaieth the

n exhorta- on to Pla- ers.

parte

parte of a dissemblyng Hipocrite: And to bee breefe, who can call him a straight dealyng man, who plaieth a Cosseners tricke: And so of all the rest. Awaie therefore with this so infamous an arte: for goe they neuer so braue, yet are they cousted and take but for beggers. And is it not true: Liue they not vppon begging of euery one that comes: Are they not taken by the Lawes of the Realme, for roagues and vacabounds: (I speake of suche as trauailethe Countreis, with Plaies & Enterludes, making an occupation of it) & ought so to bee punished, if they had their deserts. But hoppyng that they will be warned now at the last, I will say no more of them, beseeching them to consider what a fearfull thing it is to fall into the handes of God, and to prouoke his wrath & heauie displeasure against them selues and others. Which the Lorde of his mercie tourne from vs.

The ignominy due to Players.

Players liue vpon begging.

Players counted Rogues by the lawes of the Realm.

Spud. Of what sort be the other kinde of playes, whiche you call Lordes of Misrule? For me think, the very name it self importeth some euill.

Of Lordes of Misrule in Ailgna.

Philo.

THE name indeede is odious both to God and good men, and suche as the very heathen people would haue blushed at, once to haue named amongest them. And if the name importeth some euill, then what maie the thyng it self bee, iudge you. But because you desire to knowe the maner of them, I will shewe you as

Lordes of Misrule in Ailgna.

I haue seen them practised my self.

Firste, all the wilde heades of the Parishe, conuentyng together, chuse them a Ground Capitaine (of mischeef) whom they innoble with the title of my Lorde of Misserule, and hym they crown with great solemnitie, and adopt for their kyng. This kyng anoynted, chuseth for the twentie, fourtie, three score, or a hundred lustie Guttes like to hymself, to waite vppon his Lordely maiestie, and to guarde his noble persone. Then euery one of these his menne, he inuesteth with his Liueries, of Greene, Yellowe, or some other light wanton colour. And as though that were not (baudie) gaudy enough I should saie, they bedecke themselues with Scarffes, Ribons and Laces, hanged all ouer with golde Rynges, precious stones, and other Iewelles: this doen, they tye about either legge twentie, or fourtie belles, with riche hande-kercheefes in their handes, and somtymes laied a crosse ouer their shoulders and neckes, borrowed for the moste parte of their pretie Mopsies, and loouyng Bessies, for bussyng them in the darcke. Thus all thinges sette in order, then haue they their Hobbie horses, Dragōs and other Antiques, together with their baudie Pipers, and thunderyng Drommers, to strike op the Deuilles Daunce withall, then marche these Heathen companie towardes the Churche and Churche-yarde, their Pipers pipyng their Drommers thonderyng, their stumppes Dauncyng, their belles iynglyng, their handkerche-

The maner how Lords of Misrule are vsed to be played.

The monsterous attiryng of my Lorde of Misrules men.

The rablemēt of the Deuils guarde.

fes

fes swyngyng about their heades like madmen, their Hobbie horses, and other monsters skirmishyng amongest the thyng: and in this sorte they goe to the Churche (though the Minister bee at Prayer or Preachyng) dauncyng and swingyng their handkercheefes ouer their heades, in the Churche, like Deuilles incarnate, with suche a confused noise, that no man can heare his owne voice. Then the foolishe people, they looke, they stare, they laugh, they fleere, and mount vpon formes and pewes, to see these goodly pageauntes, solemnized in this sort. Then after this, about the Churche they goe againe and againe, and so forthe into the Churche yarde, where they haue cõmonly their Sommer haules, their Bowers, Arbours, and banquettyng houses set vp, wherein they feaste, banquet, and daunce all that daie, and (peraduenture) all that night too. And thus these terrestrial furies spend the Sabbath daie.

The behauiour of the Deuils band in the temple of God.

93

Receptacles in the Cemiteries or churchyardes for the deuils agents.

Then for the further innoblyng of this honorable Lurdane (Lorde I should saye) They haue also certaine papers, wherein is paynted some babblerie or other, of Imagerie worke, and these they call my Lord of Misrules badges, these they geue to euery one, that will geue money for thē, to maintaine them in this their Heathenrie, Diuelrie, Whoredome, Dronkennesse, Pride, and what not. And who will not shewe himselfe buxome to them, and geue the money for these the Deuilles Cognizaunces, they shall be mocked, and flouted at shamefully. And so allotted are some

My Lorde of misrules cognizances.

Wearyng my Lorde of misrules badges.

some that they not onely giue them money, to maintaine their abhomination withall, but also weare their Badges, and Cognizances in their Hattes, or Cappes openly. But lette them take heede, for these are the Badges, Seales, Brandes, and Cognizaunces of the Deuill, whereby he knoweth his Seruauntes and Clientes, from the Childzen of God. And so long as they weare them, Sub vexillo diaboli militant contra Dominum & legem suam, they fight vnder the Bãner, and standard of the Deuill against Chriſte Iesus, and all his lawes. An other sorte of fantasticall fooles, bring to these Helhoundes (the lorde of Misrule and his complices) some, bread: some good Ale, some newe Cheese, some olde Cheese, some Custardes, some Cakes, some Flaunes, some Tartes, some Creame, some Meate, some one thing, some an other: but if they knewe, that as often as they bring any, to the maintenaunce of these execrable pastymes, they offer Sacrifice to the Deuill and Sathanas, they would repent, and withdrawe their handes, whiche God graunt they maie.

Sacrifice brought to his filthie Idoll, my Lord of Misrule.

Spud. This is a horrible prophanation of the Sabbaoth (the Lorde knoweth) and more pestilent then pestilence it self, but what? Be there any abuses in their maie-games like vnto these?

The maner of Maie-games in Ailgna.

Philo.

As

AS many as in the other. The order of thē is thus. Against Maie, Whitsondaie, or some other tyme of the yeare, euery Parishe, Towne, and Village, assemble themselues together, bothe men, women, and children, olde and yong, euen all indifferently: and either goyng all together, or deuidyng themselues into companies, they goe some to the Woodes and Groues, some to the hilles and Mountaines, some to one place, some to an other, where they spende all the night in pleasant pastymes, and in the mornyng they returne, bringing with them Birch, Bowes, and braunches of Trees, to deck their assemblies withall: And no maruaile, for there is a great Lord present amongest them, as superintendent and Lorde ouer their pastymes and sportes: namely, Sathan Prince of Hell. But their cheefest iewell they bring from thence is their Maie poole, whiche they bring home with greate veneration, as thus. They haue twentie, or fourtie yoke of Oxen, euery Oxe hauyng a sweete Nosegaie of flowers, tyed on the tippe of his hornes, and these Oxen drawe home this Maie poole, (this stinckyng Idoll rather) which is couered all ouer with Flowers, and Herbes bounde rounde aboute with stringes, from the top to the bottome, and sometyme painted with variable colours, with twoo or three hundred mē women, and children followyng it, with greate deuotion. And thus beyng reared vp, with handkercheifes and flagges streamyng on the toppe,

The order of their Maie games.

A great Lord present in Maie games, as superintēdent thereof.

The maner of bryngyng home their Maie poles

they strawe the grounde aboute, binde greene boughes about it, sett vp Sommer Haules, Bowers, and Arbours hard by it. And then fall they to banquet and feast, to leape and daunce aboute it, as ỹ Heathen people did, at the dedication of their Idolles, whereof this is a perfect patterne or rather the thyng it self. I haue heard it credibly reported (and that viua voce) by men of great grauitie credite and reputation, that of fourtie, three score, or a hundred maides goyng to the Woode ouer night, there haue scarcely the third parte of them returned home againe vndefiled.

Maie poles a patterne of the Heathen dolles.

These bee the fruites, whiche these cursed pastymes bryng forthe. Assuredly I thinke neither Iewes, nor Turkes, Sarasins, nor Pagans, nor any other people how wicked, or barbarous soeuer, haue euer vsed such Deuillish exercises as these: naie, they would haue been ashamed, once to haue named them, muche lesse to haue vsed them. Yet wee that would bee Christians, thinke them not amisse. The Lorde forgiue vs, and remoue them from vs.

The fruit of Maie games.

Spud. What is the maner of their Churche Ales, whiche you saie they vse, for they seeme vnrouthe, and straunge to myne eares?

¶ The maner of Churche Ales in Ailgna.

Philo. THE maner of them is thus. In certaine Townes where dronken Bacchus bears swaie

fwaie, against Chriſtmas and Easter, Whitſondaie, or ſome other tyme, the Churche Wardens (for ſo they call them) of euery Pariſhe, with the conſent of the whole Pariſhe, prouide halfe a ſcore, or twentie quarters of Mault, wher of ſome they buye of the Churche Stocke, and ſome is giuen them of the Pariſhioners themſelues, euery one conferryng ſomewhat, accordyng to his abilitie, whiche Mault beeyng made into very ſtrong Ale or Beere, is ſette to ſale, either in the Churche, or ſome other place alligned to that purpoſe. Then when this Nippitatum, this Huffecap (as they call it) and this Nectar of life, is ſette abroche, well is he that can gette the ſooneſt to it, and ſpend the moſt at it, for he that ſitteth the cloſeſt to it, and ſpendes the moſte at it, he is counted the godlieſt men of all the reſt, and moſte in Gods fauour, becauſe it is ſpent vppon his Church forſoth: but who, either for want can not, or otherwiſe for feare of Gods wath wil not ſticke to it, he is counted one deſtitute, both of vertue & godlines. In ſo much, as you ſhal haue many poore men, make hard ſhift for money to ſpend thereat. And good reaſon, for beeyng putte into this Corban, they are perſwaded it is meritorious, and a good ſeruice to God. In this kinde of practiſe, they continue fiue weekes, a quarter of a yere, yea, halfe a yere together, ſwillyng & gullyng night & daie, till they be as dronke as Rattes, and as blockiſhe as beaſtes.

The maner of Church-ales in Ailgna.

The filthieſt beaſt, the Godlieſt man

Spud. Seyng they haue ſo good warrannce, it ſeeuld

should seeme they haue good gaines. But I pray you, how doe they bestowe that money, whiche is gotte thereby?

How the money is spent whiche is got by Churchales.

Philo. Oh, well I warraunt you, if all be true, which they saie: for they repaire their Churches, and Chappelles with it: they buie bookes for seruice, Cuppes for the celebration of the Sacramente, Surplesses for sir Jhon, and suche other necessaries. And they maintaine other extraordinarie charges, in their Parishes besides. These bee their golden reasons, these bee their faire excuses, and these bee their pretensed allegations, whereby they blinde the worlde, and conueigh them selues awaie inuisibly in a Cloude. But if they daunce thus in a Nette, no doubte they will bee espied.

Will the Lord haue his house build with maintenance of euil.

For if it were so, that they bestowed it as they saie, doe they thinke, that the Lorde will haue his house builded with Dronkennesse, Gluttonie, and suche like abhomination? Must wee doe euill, that good maie come of it? Must wee build this house of Lime and Stone, with the desolation, and vtter ouerthrowe of his Spirituall house, clansed and washed in the precious bloude of our Saniour Jesus Christe? But who seeth not, that they bestowe this money vpon nothyng lesse, then in buildyng and repairyng of Churches and Oratories? For in most places, lye they not like Swine coates? Their windowes rent, their doores broken, their walles fallen doune, their roofe all bare, and what not, out of order?

The decay of churches, which are lerat, rent & orne.

Who

Who seeth not the booke of God rent, ragged, and all betorne, couered in duste, so as this Epitaphe maie be writ with ones finger vpon it, Ecce nunc in puluere dormio: (*Alas*) *beholde I sleepe in duste, and oblivion*, not once scarce looked vppon, muche lesse reade on, and the least of all Preached vppon. And on the other side, who seeth not, (this I speake but in waie of parenthesis) in the meane tyme, their owne houses and Mansion places, are curiously builte, and sumptuously adorned: Whiche plainly argueth, that they rather bestowe this Dronken gotte money, vppon prophane vses, and their owne priuate affaires, then vpon the house of Praier, or the temple of God: And yet this their doyng is well liked of, and no man maie saie, blacke is their eye. For why? They doe all thynges well, and accordyng to good order, as they saie. And when tyme commeth, like good accounptauntes they make their accounptes, as please themselues.

Sumpteousnesse of their owne mansions.

Spud. Were it not better, and more consonant to the truthe, that euery one contributed somewhat, accordyng to his abilitie, to the maintenaunce of Templaries or Oratories, then thus to maintaine them, by dronken Church Ales? As you saie they doe?

Philo. It were muche better: and so we read, the Fathers of the old Testament, euery one after his abilitie, did impart somewhat, to the buildyng and instauration of the Tabernacle, whiche Moises erected to the Lorde. So, as in the ende, there

Churches are to be maintained by mutuall contribution of euery one after his power

there was suche aboundaunce of all thynges, as the Artificers, consultyng with Moises, were glad to request the people, to staie their liberalitie, for they had more, then they knew what to do withal. These people made no drunken church Alas, to build their edifice withal: notwithstãding, their importable charges, and intolerable costes. But as their zeale was feruent, and very cõmendable in bringing to the Church, so our zeale is more then frosen & blame worthy, in detracting from the Churche: & bestowing it vpon Whoredome, Dronkennesse, Gluttonie, Pride, and such like abhominations: GOD amende it.

Our zeale waxen colde and frosen, in respect of the zeale of the former world

Spud. How doe they solemnize their Feastes, and Wakesses their, and what order doe they obserue in them?

¶ The maner of keepyng of VVakesses, and Feastes in Ailgna.

Philo.

THis is their order therein: Euery Towne, Parish and Village, some at one tyme of the yere, some at an other (but so that euery one keepe his proper daie assigned, and appropriate to it self, (which they call their Wake daie) vseth to make great preparation, and prouision for good cheare. To the which all their freendes and kinsfolkes farre and nere, are inuited, where is suche Gluttonie, suche Dronkennesse, suche Saturitie and impletion vsed, as the like was neuer seen. In so muche, as the poore

Saturitie in feastes and wakesses.

men

men that beare the charges of these Feastes and Wakesses, are the poorer, and keepe the worser houses a long tyme after. And no marualle, for many spend more at one of these Wakesses, then in all the whole yere besides. This makes many a one to thripple and pinche, to runne into debte and daunger, and finally, bringes many a one to vtter ruine and decaie.

The greate charges of Wakesses.

Spud. Would you not haue one freende to visite an other, at certaine tymes of the yere?

Philo. I disalowe it not, but muche commēde it. But why at one determinate daie, more then at an other (except businesse urged it?) why should one and the same daie continue for euer, or bee distincte from other daies, by the name of a Wake daie? Why should there bee more excesse of meates, and drinkes at that daie, then at any other? Why should they abstaine from bodily labour two or three daies after, peraduenture, the whole Weeke, spendyng it in Dronkennesse, Whoredome, Gluttonie, and other filthie Sodomitical exercises.

Against Wakes & feastes.

Spud. Seyng you allowe of one freend to visite an other, would you not haue them to congratulat their comming with some good cheere?

Philo. Yes truely, but I allowe not of suche excesse of riott and superfluitie, as is there vsed. I thinke it conuenient for one freend to visite an other (at sometymes) as opportunitie and occasiō shall offer it self, but wherefore should the whole Towne, Parishe, Village and Countrey, keepe

Whereto wakesses and feastes doe very aptly tende.

one

one and the same daie, & make suche gluttonous feasts as they doe? And therefore, in my opinion, they are to no ende, except it be to drawe frequencies of Whores, Theeues, and Verlettes together, to maintaine Whoredome, Bawdrie, Gluttonie, Drunkennesse, Theft, Murther, Swearyng, and all kyng of mischeefe and abhomination. For, these be the endes whereto these Feastes, and Wakesses doe tent, as farre as euer I could learne.

Spud. From whence sprang these Feasts and Wakesses first of all, can you tell?

From whence these annuall feasts and stationarie Wakesses had their beginning.

Philo. I cannot tell, except from the Pagans and Heathen people, who when they were assembled together, and had offred Sacrifices to their woodden Gods and blockish Idolles, made feastes and banquettes together before them, in honour and reuerence of them, and so appointed the same perely to bee obserued in memoriall of them, for euer. But whence soeuer they had their exordium, certaine it is, the Deuill was the Father of them, to drowne vs in perdition and destruction of bodie and soule, which God forfend.

Spud. As I remember, you spake of dauncing before, inferryng that the Sabaoth was greatly prophaned thereby: whereof I praie you shewe me your iudgement.

¶ *The horrible Vice of pestiferous Dauncing, vsed in Ailgna.*

Philo.

Philo.

DAuncing, as it is vsed (or rather abused) in these daies, is an introductiō to whordome, a preparatiue to wantonnesse, a prouocatiue to vncleannesse, and an introite to all kinde of lewdnesse, rather then a pleasant exercise to the mind, or a wholesome practise for the bodie (as some list to call it:) And yet notwythstanding, in Ailgna, both men, women, & childrē, ar so skilful in this laudable science, as thei may be thought nothing inferiour to Cinœdus, that Prostitute Ribauld, nor yet to Sardanapalus, ỳ effeminate Harlet. Yea, they are not ashamed to erect Schooles of Dauncing, thinking it an ornament to their children, to be expert in this noble science of Heathen deuilrie: and yet this people glory of their Christianitie and integritie of life Indeede, verbo tenus Christiani booi vocitentur! But vita & moribus, Ethnicis, & paganis peiores inuenientur. *From the mouthe outward, they may bee sayd to be good Christians, but in life and maners, farre worser then the Heathen, or Pagans:* Whereof, if they repent not & amende, it shall be easier for the lande of Sodoma and Gomorrha at the daye of Judgement, then for them.

Schooles of Dauncing erected.

Spud. I haue heard it sayde, that dauncyng is bothe a recreation for the minde, and also an exercise for the bodie, verye wholsome, and not onely that, but also, a meane whereby loue is acquired.

Dauncing a pleasure to them that delight in vanities.

Philo. I will not muche deny, but being vsed in a meane, in time and place conuenient, it is a certaine solace or recreation to the mindes of suche as take pleasure in suche vanities, but it is no good reason to saye, some men take pleasure in a thinge, ergo, it is good, but the contrary is rather true: For this is (basis & fundamentum veritatis) *a ground and foundation of truthe*, that whatsoeuer a carnall man with vncircumcised hart, either desireth, or taketh pleasure in, is most abhominable and wicked before God. As on the other side, what the spirituall man regenerat, & borne a newe in Christ, by the direction of God his spirite, desireth or taketh delight in, is good, and according to the will of God. And seeyng mans nature is too procliue of it selfe to sinne, it hath no neede of allurementes and allections to sin, (as Dauncing is) but rather of restraintes and inhibitions from ỳ same, which are not there to be found. For what clipping, what cullyng, what kissing and bussing, what smouching & slabbering one of an other, what filthy groping and vncleane handling is not practised euerye where in these Dauncinges? Yea, the verye deed & action it selfe, which I will not name for offending chast eares, shall bee purtrayed and shewed forth in their bawdie gestures of one to an other. All whiche, whether they blow vp Venus cole, or not, who is so blinde that seeth not? Wherfore, let thē not think ỳ it is any recreatiō (whiche woorde is abusiuely vsed to expresse the

What allurementes to sin, be in dauncyng.

ioyes

ioyes, or delightes of the minde, which signifieth a making again of that, which before was made) to the minde of a good christian, but rather a corosiue most sharpe and nipping. For seeing that it is euill in it selfe, it is not a thinge wherein a Christian mans heart may take any comfort.

Dauncing no recreation, but a corosiue to a good Christian.

The onely summum bonum, wherein a true Christians heart is recreated and comforted, is the meditation of the Passion of Iesus Christe, the effusion of his bloud, the remission of sinnes, and the contemplation of the ineffable ioyes and beatitudes after this life, prepared for the faythfull, in the bloud of Iesus Christ. This is the only thing, wherein a Christian man ought to reioyce, and take delight in, al other pleasures and delightes of this life set a parte, as amarulent and bitter, bringing forthe fruite to eternall destruction, but the other to eternal life. And whereas they conclude, þ it is a wholesome exercise for the body, þ contrary is most true, for I haue knowen diuers, that by the immoderate vse thereof, haue in short time become decrepit and lame, so remaining to their dying day. Some haue broke their legges with skipping, leaping, turning, and bawting, and some haue come by one hurte, some by an other, but neuer any came frō thence without some part of his mynde broken & lame, suche a wholesome exercise it is. But say they, it inuiteth loue, so I say also, but what loue? truely a lustfull loue, a venerous loue, a concupiscencious, bawdie and beastiall loue, suche as proceedeth

The onely thing, wherein a good Christiā doth delight.

Dauncing no holsome exercise for the bodie.

What loue dauncing procureth.

deth from the stinking pump and lothsome sinck of carnall affection, and fleshly appetite, and not such as distilleth from the bowelles of the hart, ingenerate by the spirite of God. Wherefore, I exhort them in the bowelles of Jesus Christe to eschue not onely from euill, but also from all appearaunce of euill, as the Apostle willeth them, proceeding from one vertue to an other, vntill thei grow to perfect men in Christ Jesus, knowing ỹ we must geue accomptes at ỹ day of iudgment of euery minute & iot of time that is lent vs in this life, frō the first day of our birth to the last houre of our death: for there is nothing more precious, then time, which is geuen vs to glorifie God in, by good workes, & not to spend in luxurious exercises after our own fātasies & delights

We must render accompts for time here lent vs.

Spud. But I haue heard them affirme, that dauncing is probable by the worde of God: for (say they) did not the woman come forthe of all the Cities of Israell to meete king Saule and also King Dauid (returning from the slaughter of Goliah) wt Psalteries, Flutes, Tabrets, Cymballes, and other Musicall Instrumentes, dauncing and lepping before them? Did not the Israelites hauing passed ouer the redde Sea, bring forth their Instruments & dāced for ioy of their deliuerance? Againe, did they not daunce before the golden Calfe, whiche they had made, in Horeb or Sinai? Did not king Dauid daunce before the Arke of the Lord? Did not the Daughter of Iephthah daunce with Tabret and Harpe at the

1. Samu. 18.

Exod. 15.

Exod. 32.

2. Samu. 6. Iudic. 11.

returne

returne of her Father from the fielde? Did not the women of the Israelites daunce comming to visite good Iudith? Did not the Damsel daunce before King Herod? Did not Christ blame the people for their not dauncing, when he sayd: *We haue pyped vnto you, but you haue not daunced?* Saith not Salomon: *There is a time to Weepe, and a time to laugh, a time to mourne and a tyme to daunce?* And doth not the Prophet Dauid in many places of his Psalmes commēd and commaunde dauncing, and playing vppon Instruments of Musicke? Wherfore (for this they conclude) seeing these holy Fathers (whereof some were guided by the instinction of God his Spirite) haue not onely taught it in doctrine, but also expressed it in their examples of life, who may open his mouth once to speake against it.

Iudic. 15. Math. 14. Luke. 7. Eccle. 3.

Philo. The Fathers as they were men, had their errors, and erred as men: for Hominis est errare, decipi & labi: *It is naturall for man to erre, to bee deceiued, and to slide from the trueth.* Therefore ỳ Apostle saith: follow me in all thinges as I follow Christ: but to the intēt that they who pretend the examples of the Fathers, and Scripture falsly wrested, to maintaine their deuilish dauncinges withall, may see their owne impietie and grosse ignorance discouered, I wil compendiously set downe the true sence and meaning of euery place, as they haue cited them particularly. For the first: whereas they say that the women came forth in daunces, with Tim-

No man without errors both in life and doctrine.

brelles and Instrumentes of ioye to meete Dauid and Saule, I aske them for what cause they did so? Was it for wantonnesse, or for very ioy of heart, for their victorie gotten ouer the Philistines their sworne Enemies? Was it in prayse of God, or to stirre vp filthy lust in themselues, or for nicenesse onely, as our daunces be: Did men and women daunce together, as is nowe vsed to be done: or rather was it not done amongest women onely? for so saith the text, the women came forth. &c. But admit it were neither so, nor so, will they conclude a generall rule, of a particuler example? It is no good reason to say, suche & suche did so, therefore it is good, or we maye doe so, but all thinges are to be poized in the balance of holy Scripture, and thereby to be allowed or disalowed, according to the meaning of the holy Ghost, who is onely to be hearde and obeyed in his worde.

1. Samu. 18. The first piller of daunci ng ouer-throwne.

No good cõsequent to say others did so, ergo, it is good, or wee may doe the like.

The Israelitishe women hearing of the fame of Dauid, and how he had killed their deadly enemie Goliah, came foorth to meete him, playing vppon Instrumentes, dauncing and singyng songes of ioye and thankesgeuing to the Lorde, who had geuen them victory, and deliuered them from the deadly hostilitie of him, who sought their destructiõ euery way. Nowe, what maketh this, for our leaud, wanton, nice, and vbiquitarie dauncinges (for so I may call them, because they be vsed euery where) let the godly iudge. Who seeth not rather that this example (let Cerberus

and

and all other Helhoundes barke what they list to ẏ contrary) clean ouerthroweth them. Theirs was a godly kinde of daunсing in praise of God: ours a lustfull, bawdie kinde of demeanour, in praise of our selues: theirs to shewe their inward ioy of minde for the blessinges of God bestowed vpon them, ours to shewe our actiuitie, agilitie, and curious neitie, and to procure lustfull loue, and such like wickednesse infinite. The differẽce betweene the daunces of our Forefathers, and ours.

But to their second allegation: the Children (say they) of Israel daunced being deliuered out of the seruitude of Pharao, and hauing passed ouer the redd Sea: I graunt they did so: and good cause they had so to doe: For were they not emancipate and set free from three great calamities and extreame miseries? First, from the seruile bondage of Egipt, from the sword of Pharao, who pursued the rereward of their hoste, and from the daungers of the red sea, their enemies being ouerwhelmed in the same? Their second piller shaken.

For these greate and inestimable benefites, and blessings receaued at the handes of GOD, they played vpon Instrumentes of Musicke, leaped daunced, and sange godly songes vnto the Lorde, shewing by these outward gestures, the inwarde ioye of their heartes and mindes. Now, what cõcurreth this, to the allowaunce of our luxurious dauncinges? Is it not directly agaynst thẽ? They daunced for ioye, in thanke geuing to God, we for vaingloy: they for loue to God: we for loue of our selues: They to shew ẏ interiour How the Israelites danced.

ioye of the minde, for God his blessinges heaped vpon them: We to shewe our concinnitie, dexteritie, and vaine curiositie in the same: They to stir vp, and make themselues the apter to prayse God: we stir to vp carnall appetites, and fleshly motions: They to shewe their humilitie before God, and we to shew our pride, both before God and the worlde. But how soeuer it be, sure I am, their Dauncing was not like ours, consisting in Measures, Capers, Quauers, and I cannot tell what, for they had no such leasure in Egipt, to learne suche vayne curiositie in that baudy Schoole, for making of Bricke and Tiles. And notwithstanding, it is ambiguous, whether they may bee called a Dauncing or not, at least not like ours, but rather a certaine kinde of modest leaping, skipping, or mouing of the body, to expresse the ioy of the minde, in praise of God as the man did, who being healed by the power of our Sauiour Christe, walked in the Temple, leaping, skipping, and praysing God.

The daūcing of our Forfathers may not be called a daūcing, but rather a godly triūphing, & reioysing in heart for ioye.

We neuer read, that they euer daunced, but when some wonderfull portent, or strange iudgment of God was shewed and therfore, made not a common practise of it, or a daily occupation as it were, muche lesse set vp schooles of it, and frequented nothing els night and daye, Sabaoth day, and other as we doe.

Their third reason examined.

But to the third reason: The Israelites daunced before the Calfe in Horeb. And what then? They made a golden Calfe, and adored it, may

we

we therefore doe the like: They committed Idolatry there, therefore is Idolatry good, because they committed it: Adam disobeyed God, and obeied the Deuill: Is obedience therefore to the Deuill good, because he did so: 102

Therfore, we must not take heede, what man hath done heretofore, but what GOD hath commaunded in his worde to bee done, and that followe, euen to the death. But to be shorte, as it is a friuolous reason to say, because thei committed Idolatrie, therefore may we doe the like, so it is no lesse ridiculous to say, because they daunced, therefore we may doe the same: For as it is not lawfull to commit Idolatry because they did so, so is it not lawfull to dance, because they danced.

So that if this place conferre anie thinge for Dauncing, it inferreth that wee muste neuer Daunce, but before a golden Calfe, as they did: but I thinke by this time, they are ashamed of their Daunces: Therefore, of this place I neede to say no more, geuing them to note, that thys their Dauncing, in respecte of the ende thereof, was farre dissonant from ours: for they daunced in honour of their Idoll, wee cleane contrary, thoughe neither the one nor the other, be at anye hand tollerable.

Their fourthe reason. Did not Dauid daunce before the Arke, saye they: Very true: and thys place (as the rest before) refelleth their customarie Dauncinges of men and women together moste excellently. For Dauid daunced himselfe alone Theyr fourth reason.

alone, without either woman, or Musicall Instrument, to effeminate the minde. And thys Dauncing of Dauid was no vsuall thinge, nor frequented euerie date, but that one time, & that in praise of God, for the deliuerance of the Arke of God his Testament, out of the handes of the Infidelles, and Heathen people: The ioy of this holy Prophet was so vehemente, for this greate blessing of God (suche a feruent zeale he bore to the trueth) that hee burst forth into exteriour action, the more to induce others to prayse God also. Would God we would Daunce as Dauid Daunced here, for the deliuery of his assauing worde, out of the handes of that Italian Philistine & archeenemy of al truth, the pope of Rome, for in this respect I would make one my selfe to daunce, to leape, to skippe, to triumphe, and reioyce as Dauid did before the Arke. By this I truste, any indifferēt man seeth that by this place they gaine as muche for the maintenaunce of their lewde dauncinges, and baudie chorusses, as they did by the former places, that is iust nothing at all, whiche they may put in their eyes, and see neuer the worse.

Why Dauid daunced before the Arke.

Their fift reason examined.

Their fift reason Did not Iepthath his daughter meete her father, when he came from warre, dauncing before him, and playing vpon Instrumentes of ioy. Iepthath going forth to warre against the Amonites, promised the lord (making a rashe vow) that if it would please his Maiesty, to geue him victorie ouer his enemies, he would

sacrifice

sacrifice the first liuing thing, that should meete him from his house: It pleased God that his sole daughter and heire, hearing of her fathers prosperous returne (as the maner of the Country was) ranne foorthe to meete her Father, playing vpon Instrumentes, in prayse of God, and daunsing before him for ioye. Nowe what proueth this for their Daunces? Truely, it ouerthroweth thē, if it be well considered: For first, we read that she did this but once, we daily: shee in prayse of God, we in praise of our selues: shee for ioye of her Fathers good successe, we to stirre vp filthie and vncleane motions: she with a virginall grauitie, we with a wantō leuitie: she in comely maner, wee in bawdie gesture. And moreouer, thys sheweth, that women are to daunce by themselues (if they will needs daunce) and men by themselues, for so importeth the text, making no mention of any other her collegues, or Companions daunsing with her.

Wherefore and how the daughter of Iephtha daunced.

The sixt reason: Did not the Israelitishe women daunce before Iudith, comming to visite her? I graunt they did so: the story is thus.

Their sixt Reason. Iudith. cap.

Holofernes, opposing himselfe against the Israelites, the chosen people of God, and intending to ouerthrow thē, and to blot out their remēbraunce for euer from vnder heauen, assembled a huge power, and besieged them on euery side. The Israelites, seing themselues circumualled about, and in great daunger on eche side, suborned good Iudith, a vertuous godly woman (for without

Iudith cutteth of the head of Holofernes.

without some stratageme, or policy wrought, it was vnpossible for them in the eyes of the worlde to haue escaped) to repayre to Holofernes, and by some meanes or other to worke his destructiō: who guided by the hande of God, attempted the thinge and brought it happely to passe. For shee cut of his head with his owne Fauchone, wrapping his bodie in the Canopie, wherein hee laye sleeping, possest as he was with the Spirite of Drunkennesse: this done, the Women of Israell came together, and wente to visite this worthie womā, and to congratulate her prosperous successe, with Instrumentes of Musicke, singing of Godly songes, and dauncing for ioye, in honour and prayse to God, for this great victory obtayned. Nowe, who seeth not, ỳ these women sang, daunced, and played vpō Instrumentes in praise of God, and not for any other lewdnesse, or wantonnesse, as commonly the worlde doeth now adaies. This also ouerthroweth the dauncinges of Men and Women together in one company: for though there was an infinite number of people by, yet the Texte saieth, there daunced none but onely Women, whiche plainely argueth the vnlawfulnesse of it in respecte of men & women together. And this being but a particular fact of a sorte of impudent Women, shal we draw it into example of life, & think it lawfull or good, because they did practise it? It was a custome in those dayes, when God had powred forth any notable blessing vpon his people from his heauenly

he vnlaw-
lnesse of
uncing of
en and wo-
en together

custome
unce of
od.

Consistory,

Consistorie, the people in honor, praise, & thanksgiuing to God for it, would plaie vpon their Instrumentes, sing Godly songes, daunce, leape, skippe, and Triumph, shewing forth the ioye of their mindes, with their thankefulnesse to God, by all exteriour gestures that they could deuise. Whiche kinde of thankefull dauncing, or spirituall reioysing, would God we woulde followe, leauing all other wanton daunsing to their father the Deuill. 104

Their seuenth Reason: Did not (quoth they) the Damosel daunce before King Herod, when the head of Iohn Baptist was cut off? She danced indeede: And herein they may see the fruit of dauncing, what goodnesse it bringeth. For, was not this the cause of the beheadding of Iohn the Baptist? See whether Dauncing, stirreth not vp lust, & inflameth not the mind. For, if Herode with seeing her daunce, was so inflamed in her loue, and rauished in her behauiour, that he promised her, to geue her what soeuer she would desire, though it were half of his Empyre or kingdome, what woulde he haue bene, if he had daunced with her? And what are those that daunce with them, hand in hand, cheeke by cheeke, with bussing and kissing, slabbering and smearing, most beastly to beholde? In so muche, as I haue heard many impudently say, that they haue chosen their Wiues, and Wiues their Housbandes by dauncing: which plainly proueth the wickednesse of it.

Their seuenth Reason.

Dauncing stirreth vp lust.

Their

eir eight
ason.
ke.7.

Their eight Reason: Did not Christe rebuke the people, for not dauncing, saying: *We haue pyped vnto you, but you haue not daunced.* They may as well conclude, that Christe in this place was a Pyper, or a Minstrell, as that hee allowed of Dauncing, or reproued them, for not exercising the same. This is a Metaphoricall or Allegoricall kinde of speeche, wherein our Sauiour Christe, goeth about to reproue and checke the stiffeneckednesse, the rebellion, and pertinacious contumacie of the Scribes and Pharizes, who were neyther moued to receaue the glad tidings of the Gospel by the austeritie of Iohn the Baptist, who came preaching vnto them the doctrine of repentaunce, in mourning sorte: neither yet at the preaching of oure Sauiour himselfe, breaking vnto thē that pure Ambrosia, that Cœlestiall Manna, the word of life in ioyfull and gladsome maner.

e more thē
durat hard
le of the
yes.

Iohn the Baptist he piped vnto them, that is, he preached vnto thē, austeritie of life, to mourne for their sinnes, to repent, to fast, pray, and suche lyke.

Our Sauiour Christ he pyped, that is, preached vnto them the glad and comfortable tidinges of the Gospell: yet at neither of these kindes of concions, they wer any whit moued, either to imbrace Christ, or his Gospell. Wherefore, hee sharpely rebuked them, by a similitude of foolish Children sitting in the Market place, and pyping vnto them that would not daunce. This is

the

the true vndoubted sence of this place, whiche, whether it ouerthrowe not all kinde of lewde dauncing (at least maketh nothing for them) allowing a certayne kinde of spirituall dauncing, and reioysing of the heart vnto God (that I may suspende my owne iudgement) let wise men determine.

Their ninthe Reason: Sayth not Salomon: *There is a time to weepe, and a time to laugh, a tyme to mourne, and a time to daunce?* This place is directly against their vsuall kinde of Dauncing. For, sayth not the Text, there is a tyme, meaning, sometime, now and then, as the Israelites did in praise of God, whē any notable thing happened vnto them, and not euery day and howr as we doe, making an occupation of it, neuer leauing it, vntill it leaue vs. But, what and if Salomon speaketh here of a certaine kinde of spirituall dauncing, and reioysing of the heart in praise to God? This is easily gathered by the circumstances of the place, but specially by the sentence precedēt (vz. there is a time to mourne, & a time to daunce, &c.) that is, a time to mourne for our sinnes, and a time to daunce or reioyce, for the vnspeakable treasures purchased vnto vs by the death and passion of Jesus Christ. Howe much this place maketh for defence of their nocturnall, diuturnall, wanton, lewd, and lasciuious dauncinges (if it be censured in the imparciall ballaunce of true iudgement) al ỹ world may see and iudge. And now to draw to an end, I will come

Eccle. 3.

Their ninthe Reason.

Salomō meaneth a certain kinde of a spiritual dancing or reioycing of the heart.

'heir vltimũ efugium.

come vnto their vltimũ refugium, that is: Doth not Dauid both commende, and also commaund dauncing and playing vppon Instrumentes in diuers of his Psalmes. In all those places, the Prophet speaketh of a certaine kinde of spirituall dauncing and reioysing of the heart in the Lorde, for his graces and benefites in mercy bestowed vpon vs. This is the true kinde of dauncing, whiche the worde of God doth allowe of in anye place, and not that wee shoulde trippe lyke Rammes, skippe like Goates, & leape like mad men. For, to that ende our feete were not geuen vs, but rather to represent the Image of God in vs, to keepe companie with the Aungells, and to glorifie our heauenly father through good workes.

Vhy our feet vere geuen 's.

Spud. Doe you condemne all kinde of dauncing then as wicked and prophane?

Philo. All lewd, wanton, and lasciuious dancing in publique assemblies and conuenticles, without respect either of sex, kinde, time, place, person, or any thinge els, by the warrant of the word of God I doe vtterly condemne: But that kinde of dauncing whiche is vsed to praise and laude the name of God withal (as were the dances of the people of the former world) either priuately or publiquely is at no hande to be disallowed, but rather to be greatly commended. Or if it be vsed for mans comfort, recreation, and godly pleasure priuately (euery sex distincte by themselues) whether with Musicke, or otherwise, it

What dauncing is condemned by the worde of God.

can

can not bee but a very tollerable exercise, beyng vsed moderatly, and in the feare of GOD. And thus, though I condemne all filthie, luxurious, and vncleane dauncyng, yet I condemne not all kinde of dauncyng generally. For certaine it is, the exercise it self, in it owne nature, qualitie and propriete, (though to some it is lawfull, to other some vnlawfull in diuers respectes) is both auncient and generall, hauyng been vsed euer in all ages, as well of the Godly, as of the wicked, almost from the beginning. Wherefore, when I condemne the same in some, my meanyng is, in respect of the manifolde abuses thereof. And in my iudgement, as it is vsed now adaies, an Occupation beyng made of it, and a continuall exercise, without any difference or respect had either to tyme, person, sex, or place, in publique assemblies, and frequencies of people, with suche beastly slabberings, kissinges, and smouchings with other filthie gestures and misdemeanours therein accustomed, it is as vnpossible to be vsed without doyng of infinite hurte, as it is for a naked man to lye in the middest of a hot burnyng fire, and not to burne. But these abuses with other the like (as there be legions mo in it) beyng cut of from the exercise it self, the thing it self remaineth more tollerable in some respectes. Or els, if our daunces tended, as I haue sated, to the settyng forthe of God his glorie (as the daunces vsed in peter tyme did) to drawe others to pietie and sanctitie of life, and to ỹ praise and reioysing

Dauncing how lawfull how vnlawfull.

Dauncing vnpossible to be vsed without hurt.

in God, to recreate the mind oppressed with some great toile, or labour, taken in true vertue & godlinesse, I would not (being doen in ẏ feare of god, men by themselues, and woman by themselues, for els it is not possible to be without sin) muche gainstand it. But I se the cõtrary is euery where vsed to the great dishonour of God, and corruption of good maners, whiche God amende.

Why men should dance by themselues and women by themselues.

Spud. And wherefore would you haue men to daunce by themselues, & women by themselues?

Philo. Because it is without all doubt, a prouocation to lust and venery, and the fire of lust once conceiued (by some irruption or other) bursteth forthe into open action of Whoredome and Fornication. And therefore a certaine godly Father said well: Omnis saltus in chorea, est saltus in profundum inferni. *Euery leape or skippe in daunce, is a leape toward Hell.* Yet not withstandyng, in Ailgna it is counted a vertue, and an ornament to a man, yea, and the onely waie to attaine to promotion and aduauncement, as experience teacheth.

Spud. Notwithstandyng, for my further instruction, I praie you shewe me what Fathers and Councelles haue iudged of it, and what they haue writ and decreed against it?

Philo. If I should goe forth to shewe all the inuectiues of Fathers, all the decrees of Cauncels, and all the places of holy Scripture against the same, I should neuer make an ende: wherefore, of many I will select a fewe, hopyng that

they

they will suffice any reasonable man.

Testimonies of Fathers, Councelles, and Writers against dauncyng.

Syrach saieth: Frequent not the companie of a woman that is a Singer or a dauncer, neither heare her, least thou bee intrapped in her craftinesse. Eccle. 13.

Chrisostome delatyng vpon Mathew, saieth: In euery daunce, the Deuill daunceth by for cõpanie, though not visible to the eye, yet palpable to the mynde. Math. 4.

Theophilus, wityng vppon Marke the first Chapter, saieth: Mira colluſio ſaltat per illam Diabolus. *This is a wonderfull deceite, for the Deuill daunceth amongest them for companie.*

Augustine, wityng vpon the thirtie and two Psalme, saieth: It is better to digge all the Sabaoth daie, then to daunce. Augustine.

Erasmus, in his Booke, de contemptu Mundi, saieth: Whose mynde is so well disposed, so stable, or well setled, whiche these wanton dauncees, with swingyng of armes, kickyng of legs, playng vpon Instruments, and such like, would not ouercome and corrupt. Wherefore saieth he, as thou desirest thine owne credite, and welfare, eschewe these scabbed and scruuie company of Dauncers. Erasmus.

Ludouicus Viues, saieth: Amongest all pleasures, dauncing and voluptuousnesse is the kingdome of Venus, & the Empire of Cupid: wherefore, saieth he: it were better for thee to staie at home, and to breake either a legge, or an arme of thy bodie, then to breake the legges and armes Ludouicus viues.

of the minde and soule, as thou doest in filthie scuruie dauncynges. And as in all Feastes and Pastymes, Dauncyng is the last, so it is the extreame of all other vice. And againe, there were (saieth he) from farre Countreis, certaine men brought into our partes of the world, who when they saw men daunce, ranne awaie, meruellously afraied, cryng out and thinkyng them to haue been mad. And no marueile, for who seyng them leape like Squirrilles, skippe like Hindes, and trippe like Goates as they doe, if he neuer sawe any before, would not thinke them either mad, or els possest with some Furie.

Dauncers thought to be mad men.

Bullinger. Bullinger, paraphrastyng vpon Mathew 14. saieth: After feastyng, swillyng and gullyng, commeth Dauncing, the roote of all filthinesse and vncleannesse.

Caluin. Maister Caluin, writyng vppon Iob, Ser. 8. Cap. 12. calleth Dauncyng the cheefe mischefe of all mischeefes: saiyng there bee suche vnchast gestures in, it as are nothyng els, but inticementes to Whoredome.

Marlorate, vpon Mathew, saieth: Whosoeuer hath any care either of honestie, sobrietie, or grauitie, haue long since bad adieu to all filthie dauncyng.

No man (saieth a certaine Heathen Writer) if he be sober daunceth, except he bemad.

Salustius. Salustius, commendyng Sempronia that renowmed Whore, for many goodly giftes, condemneth her for her ouer great skil in dauncing: conclu-

concludyng, that dauncyng is the Instrument of Lecherie.

Cicero, saieth A good man would not daunce in open assemblies, though he might by it get infinite treasure. Cicero.

The Councell of Laodicea decreed, that it should not be lawfull for any Christian to daunce at Mariages, or at any sollemne Feast.

In an other Councell it was enacted, that no man should daunce at any Mariage, nor yet at any other tyme.

The Emperour Iustinian decreed, that for no respect in Feastes or Assemblies, there should be any Dauncing, for feare of corruptyng the beholders, and inticyng men to sinne.

Thus you maie see, bothe Scripture, Cauncelles and Fathers, holy and prophane, Heathen and other, euen all in generall, haue detested and abhorred this filthie dauncing, as the quauemire or plashe of all abhomination, and therefore, it is no exercise for any Christiane to followe: For it stirreth vp the motions of the flesh, it inducth lust, it inferreth bawdrie, affoordeth ribaldrie, maintaineth wantonnesse, and ministreth oyle to the stinkyng Lampe of deceitfull Pride: and in summa, nourisheth a worlde of wickednesse and sinne. All Writers bothe holy & prophane against dauncyng. Dauncyng a world of sin.

Spud. Now that the wickednes of it, is so manifestly shewed, that no man can denye it, I pray you shewe me who inuented this noble science, or from whence sprang it?

Who inuented dauncing and from who it ſpang.

Philo. Hereof, there be ſundrie and diuers opiniens: for ſome hold an opinion (and very likely) that it ſprang from the Heathen Idolatrous Pagans & Infidelles, who hauyng offered vp their Sacrifices victimates and Holocauſtes to their falſe Gods, in reuerence of them, and for ioye of their ſo doing, vſed to daunce, leape, and ſkip before them. And this may be proued by the Iſralites themſelues, who hauyng ſeen and learned ỳ ſame practiſe in Egipt, feared not to imitate the like in the Wilderneſſe of Horeb. Some again, ſuppoſe that Pyrrhus one of Sibils Prieſtes diuiſed it in Creet. Others holde that the Prieſtes of Mars, who in Rome were had in great eſtimatiō for their dexteritie in dauncyng, inuented it. Others think that one Hiero a truculent and bloudie Tirant in Sicilia, who to ſette vp his tyrannie the more, inhibited the people to ſpeake and to an other, for feare of Inſurrections and Commotions in his kyngdome, was the occaſion of the inuentyng thereof: for when the Sicilians ſawe that they might not vnder paine of deathe one ſpeake to an other, they inuented dauncing to expreſſe the inwarde meanyng and intentions of the mynde, by outwarde becks, and exteriour geſtures of the bodie, whiche vſe afterwarde grewe into cuſtome, & now into nature. But what ſoeuer men ſaie of it, or frō whence ſoeuer it ſprang, S. Chriſoſtome ſaieth plainely (to whome I willyngly ſubſcribe) that it ſprang from the teates of the Deuilles breaſt, from whence all miſchee-

A Suppoſall who inuēted dauncyng.

els

els doeth showe. Therefore to conclude, if of the Egges of a Cokatrice, maie be made good meat for man to eate, and if of the Webb of a Spider, can be made good cloth for mans bodie to weare, then maie Dauncing be good, and an exercise fit for a Christiã man to follow, but not els. Wherefore, God of his mercie take it awaie from vs. Vnpossible that dauncing should bee good.

109

Spud. What saie you of Musicke, is it not a laudable science?

¶ Of Musicke in Ailgna, and how it alloureth to vanitie.

Philo.

I Saie of Musicke, as Plato, Aristotle, Galen, and many others haue said of it, that it is very ill for yong heades, for a certaine kinde of smooth sweetnesse in it, alluring ꝑ auditorie to effeminacie, pusillanimitie, and lothsomnesse of life, muche like vnto Honey: for as Honey and suche other sweete Conserues receiued into the stomacke, doth delight at the first, but afterwarde maketh the stomacke quasie, and vnable to receiue meate of hard digesture. So sweete Musicke, at the first delighteth the eares, but afterward corrupteth and depraueth the minde, making it quasie, and inclined to all licentiousnesse of life whatsoeuer. And right as good edges are not sharpned (but obtused) by beyng whetted vpon soft Stones, so good wittes by hearing of soft Musicke, are rather dulled then sharpned, and made apt to all wantonnesse and sinne. And A comparison betwixt honey and musicke. Wittes dulled by Musicke.

therefore Writers affirme Sappho to haue been expert in Musicke, and therefore Whorishe.

Authors, of the bringing in of Musick.

Tytus Maximius saieth: The bringyng in of Musicke, was a cup of poyson to all the worlde.

Clycomachus, If he euer heard any talkyng of Loue, or playyng of Musicall Instrumentes, would runne his waie and bidde them farewell.

Plutarchus, complaineth of Musicke, & saith, that it doeth rather femenine the mynde as pricks vnto vice, then conduce to godlines as spurres vnto Uartue.

Pithagoras, condemneth them for fooles, and bequeathes them a Cloke bagge, that measure Musicke by sound and eare. Thus you heare the iudgement of the wise, concernyng Musicke, now iudge thereof as you list your self.

Spud. I haue hard it saied, (and I thought it very true) that Musicke doeth delight both man and beast, reuiueth the Spirites, comforteth the harte, and maketh it apter to the seruice of God.

Philo. I graut Musicke is a good gift of God, and that it delighteth bothe man and beast, reuiueth the spirits, comforteth the hart, and maketh it redier to serue God, and therefore did Dauid bothe vse Musicke hymself, and also commende the vse of it to his posteritie (and beeyng vsed to that ende, for mans priuat recreation, Musicke is very laudable.) But beeyng vsed in publique assemblies and priuate conuenticles, as a directorie to filthie Dauncyng, though the sweete harmonie and smoothe melodie thereof, it estraun-

Musicke the good gift of God.

Of Musicke in publique assemblies, and conuenticles.

geth

geth the minde, stirrith vp filthie lust, womanisheth the mynde, rauisheth the harte, enflameth concupiscence, and bryngeth in vncleanesse. But if Musicke were vsed opēly (as I haue said) to the praise and glorie of God, as our Fathers vsed it, and as was intended by it at the first, or priuatly in a mans secrete Chamber or house for his owne solace and comforte, to drive awaie the fantasies of idle thoughtes, solicitude, care, sorrowe, and suche other perturbations and molestations of the mynde, (the onely endes whereto true Musicke tends), it were very commendable and tollerable. If Musicke were thus vsed, it would comforte man wonderfully, and moue his harte to serue God the better: but beyng vsed as it is, it corrupteth good myndes, maketh them womannishe, and inclined to all kinde of Whordome and mischeefe.

How Musicke were tollerable & good.

Spud. What saie you then of Musitions and Minstrelles, who liue onely vpon the same arte?

Philo. I thinke that all good Minstrelles, sober and chast Musitions (speaking of suche dronken sockettes, and baudie Parasites as raunge the Countries, rimyng and singyng of vncleane corrupte, and filthie songes in Tauernes, Ale houses, Innes, and other publique assemblies) maie Daunce the wilde Moris, through a Needles eye. For how should they beare chaste mindes, seeyng that their exercise is the pathwaie to all vncleannesse? There is no Ship, so balanced with massie matter, as their heades are fraught

The scarsitie of good Musitions and Minstrelles.

The marchãdise of Minstrelles, and Musitions.

withall kinde of baudie songes, filthie Ballades and scuruie Rimes, seruing for euery purpose, and for euery companie.

For proofe where of, who be more baudie then they? Who vncleaner then they? Who more lycẽcious, and looser minded? Who more incontinẽt then they? And briefly, who more inclined to all kinde of insolencie, and leudenesse then they? Wherefore, if you would haue your sonne, softe, womannishe, vncleane, smothe mouthed, affected to baudrie, scurrilitie, filthie Rimes, & vnsemely talkyng: briefly, if you would haue hym, as it were transmutured into a woman, or worse, and inclined to all kinde of Whoredome, and abhomination, set hym to Dauncyng schoole, and to learne Musicke, and then shall you not faile of your purpose. And if you would haue your daughter Whorishe, baudie, and vncleane, and a filthie speaker, and suche like, bryng her vp in Musicke and Dauncyng, and my life for yours, you haue wonne the goale.

The wickednesse of Musitions and Minstrelles.

How to haue children learned in all wickednesse.

And yet notwithstandyng, it were better (in respecte of worldly acceptation) to bee a Piper or a baudie Minstrell, then a deuine, for the one is loued for his Ribauldrie, the other hated for his grauitie, wisedome, and sobrietie. Euery Toune, Cittie, and Countrey, is full of these Minstrelles to pipe vp a daunce to the Deuill, but of Deuines, so fewe there bee as any maie hardely bee seen.

The scarcitie of Diuines.

But some of them will replie and saie, what

sir

sir: Wee haue licenses frō Justices of the Peace to Pipe, and vse our Minstrelsie to our best commoditie: Cursed bee those licenses, whiche license any man to get his liuing, with the destruction of many thousandes.

But haue you a Licence from the Arche Iustice Christ Jesus: If you haue so, you maie bee glad, if you haue not, (for the worde of God is against your vngodly exercises, and condemneth them to Hell) then maie you as Rogues, Extrauagantes, and Straglers, be arrested of the high Justice Christe Jesus, notwithstandyng your pretensed Licences of earthly men. Who shall standc betwixt you, and the Justice of God, at the daie of Judgement: Who shall excuse you, for drawyng so many thousandes to hell: Shall the Justices of Peace: Shall their Licenses: Oh no: For, neither ought thei to graunt any Licenses to any, to dooe hurte withall, neither (if they would) ought any to take them.

Licences graunted to Musitions & Minstrelles to exercise their misterie or facultie of mischiefe.

No licences to doe hurte withall are to be graunted

Giue ouer therefore your Occupations, you Pipers, you Fidlers, you Minstrelles, and you Musitions, you Drummers, you Tabretters, you Fluters, and all other of that wicked brood, for the blood of all those, whome you drawe to destruction, through your procuracions, and inticyng allurementes, shall bee powred vpon your heades, at the daie of Judgement: But hereof enough, and perchaunce more then will please their humours.

A Caueat to Musitions, Minstrelles & all others of that stampe.

Spud. Is it not lawfull vppon the Sabaoth

daie

daie to plaie at Dice, Cardes, Tables, Boules, Tennisse, and suche other pleasaunte exercises, wherein man taketh pleasure and delight:

Of Cardes, Dice, Tables, Tennisse, Boules, and other exercises, vsed vnlawfully in Ailgna.

Philoponus.

Exercises vnlawfull vpon the Sabboath daie.

THese bee no Sabbaothlike exercises, for any Christian man to followe any daie at all, muche lesse vpon the Sabbaoth daie, whiche the Lorde would haue to bee consecrate to hym self, and to bee spent in holie and godlie exercises, accordyng to his will. As for Cardes, Dice, Tables, Boules, Tennisse, and suche like, they are Furta officiosa, a certaine kind of smoth deceiptfull, and sleightie Theefte, whereby many a one is spoiled of all that euer he hath, sometymes of his like withall, yea, of bodie and soule for euer: And yet (more is the pitie) these be the onely exercises vsed in euery mans house, al the yere through. But especially in Christmas tyme there is nothing els vsed but Cardes, Dice, Tables, Maskyng, Mumming, bowling, and suche like fooleries. And the reason is, they think they haue a Commission and prerogatiue that tyme, to doe what they list, and to followe what vanitie they will. But (alas) doe they thinke that they are preuiledged at that time, to doe euill? The holier the time is (if one time were holier then an other, as it is not) the holier ought their exercises to bee.

Furta officiosa.

All wicked crimes vsed at Christmas time.

Can

Can any tyme dispence with them or giue them libertie to sinne? No, no: the soule which sinneth shall dye, at what tyme soeuer it offendeth. But what will they saie? Is it not Christmas? Must we not be merie? Truth it is: we ought both then, and at all tymes besides to be merie in the Lord, but not otherwise, not to swill and gull more that tyme then at any other tyme: not to lauishe forth more at that tyme, then at any other tymes. But the true celebration of the Feast of Christmas is, to meditate (and as it were to ruminate in the secrete cogitations of our myndes) vpon the incarnation and birthe of Jesus Christ God and man: not onely that tyme, but all the tymes and daies of our life, and to shewe our selues thankefull to his Maiestie for the same. Notwithstandyng, who knoweth not, that more mischeef is that tyme committed then in all the yere besides? What Masking and Mummyng, whereby Robberie, Whoredome, and sometyme Murther is committed: what Dicyng and Cardyng, what eatyng and dryngyng, what banqueting and feastyng is then vsed more then in all the yeare besides? to the great dishonour of God, and impouerishyng of the Realme.

No tyme priuiledgeth a man to sinne

The true keeping of Christmas.

Wickednesse in Christmas

Spud. Is it not lawfull for one Christian to plaie with an other at any kinde of game, or to winne his money, if he can?

Philo. To plaie at Tables, Cardes, Dice, Bowles, or the like (though a good Christiā man will not so idly, and vainely spende his golden daies

Vnlawfull, for one Christian to plaie with an other to winne his money.

daies) one Christian with an other, for their priuate recreations, after some oppression of studie, to driue awaie fantasies, and suche like, I doubt not, but they maie, vsing it moderatly, with intermission, and in the feare of God: But to plaie for lucre of gaine, and for desire onely of his Brothers substance (rather then for any other cause) it is at no hande lawfull, or to be suffered.

Gamyng worse then open theft

For as it is not lawfull to robbe, steale, and purloine by deceite, or slaight, so is it not lawfull to get thy Brothers goodes from hym, by Cardyng, Dicyng, Tablyng, Bowlyng, or any other kind of theft, for these Games are no better, nay, worser then open theft, for open theft euery man can beware of, but this beyng a craftie politicke theft, and commonly doen vnder pretence of Freendship, fewe, or none at all can beware of it. The Commaundement saieth, thou shalt not couet, nor desire any thyng that belongeth to thy Neighbour. Now, it is manifest, that those that plaie for money, not onely couet their Brothers money, but also vse craft, falshoode, and deceite, to winne the same.

The Apostle, forbiddeth vs to vse deceipt in bargainyng, in buying, or sellyng: Muche lesse then ought we to vse deceipt in gamyng.

A rule to restraine vnlawfull gaming.

Our Sauiour Christ biddeth euery man, doe to an other, as he would an other should doe vnto hym. Whiche rule, if it were duely obserued, were sufficient to withdrawe men bothe from all kinde of gaming, and also from al kinde of indirect

rect and vniust dealing. For, as thou wouldest not that an other man should winne thy money, so thou oughtest not to desire the winning of his, for thou must doe as thou wouldest be doen by.

Spud. If gamyng for money be so vnlawfull, wherefore are there gamyng houses, and places appointed for maintenaunce of the same?

Philo. That excuseth not the fault, but aggrauateth it rather. And truely great pitie it is, that these Brothell houses (for so I call all Gamyng houses) are suffered as they bee. For, are they not the very Seminaries, and nurseries of all kinde of abhomination, whatsoeuer harte can thinke, or tongue expresse? And therefore, I marueile that those who keepe & maintaine these gamyng houses, can euer haue light hartes, or once looke vp towardes Heauen, that not onely suffer this manifest theft in their houses (for gamnyg is no better) but also maintaine and nourish the same. Gaming houses with their wickednesse.

The Apostle saith: Not onely they that doe euill, digni sunt morte, *are worthie of death*, but also, qui consentiunt facientibus, *those who consent to them that doe it*. Call to mynde then what euilles come of this wicked exercise I beseeche you. For, doeth not swearyng, tearyng, and blasphemyng of the name of God? Doeth not stinkyng Whoredome, Theft, Robberie Deceipt, Fraude, Colenage, Fighting, Quarreling, and sometyme Murder? Doeth not Pride, Rapine, Drunkennesse, Beggerie: and in fine, a shamefull ende followe it, as the shadowe doeth follow

the

the bodie: Wherefore, I will not doubte to call these Gamyng houses, the Slaughter houses, the Shambles, or Blockehouses of the Deuill, wherin he butchereth Christiã mens soules infinite waies, God knoweth, the Lord suppresse the.

awes and nctions dilgat aainst gaming.

Spud. Were there euer any Lawes made against the inordinate abuse hereof, or haue the Godly in any age misliked it?

Philo. In all ages and tymes, bothe the Godly sober Christians haue detested it, and hollsome lawes haue been promulgate against it.

Octauius Augustus, was greatly reproched of the Writers of his tyme, for his greate delight in gamyng, notwithstandyng, his manifold vertues besides.

Cicero, obiected to Marcus Antonius, his often gamyng, as a note of infamie vnto hym.

The infamie urchased by gaming.

The noble Lacedemonians sent their Ambassadours to Corinth, to conclude a peace, who cõmyng thether, and findyng the people playyng at Dice and Cardes, and vnthriftie games, returned backe againe (infecta pace) their peace vnconcluded, saiyng: it should neuer bee reported, that they would ioyne in league with Dice players and Gamesters.

The same Lacedemonians, sent to Demetrius in derision of his Dice playyng, a paire of Dice of golde.

Sir Thomas Eliot (that worthie Knight) in his Booke of gouernaunce, saieth: who will not thinke him a light man of small credite, dissolut, remisse

remisse and vaine, that is a Dice plaier, or gamester.

Publius saieth. Quantò peritior est aleator in sua arte, tanto nequior est, & vita & moribus. *How much conninger a man is in gaming, & Diceplaiyng, so muche corrupter he is bothe in life and maners.* Iustinian made a lawe that none should plaie at Dice, nor Cardes for no cause, neither priuately, nor openly.

Alexander Seuerus, banished all Gamesters out of his dominions. And if any were founde plaiyng, their goodes were confiscate, and they counted as madde men euer after, neuer trusted, nor esteemed of any.

Ludouicus, ordeined that all Gamesters should departe his lande, for feare of corruptyng of others.

Kyng Richard the second, forbad all kinde of gamyng, and namely Dice plaiyng.

Kyng Henry the fourth ordeined, that euery Dice plaier should bee imprisoned sixe daies, for euery seuerall tyme he offended in gamyng. Punishment for gamyng.

Kyng Edward the fourthe ordeined, who so kept gamyng houses, should suffer imprisonmẽt three yeres, and forfaite twentie pounde, and the plaiers to bee imprisoned twoo yeres, and forfaite tenne pounde. The penaltie for those that keepe gaming houses.

Kyng Henry the seuenth ordeined, that euery Dice plaier should bee imprisoned, all a daie, and the keeper of the Dicyng house, to forfaite for euery offence sixe shillinges eight pence, and

to be bound by Recognizance to good behauior.

King Henry the eight ordeined, that euery one that kept Dicing houses, should forfaite forty shillings, and the players to forfaite sixe shillings eight pence: with many good Lawes and sanctions, set foorth against this raging abuse of gaming, which to auoyde tediousnesse I omit, beseeching the Lorde to roote vp, and supplant these, and all other stumbling blockes in his Churche, whatsoeuer.

Spud. As I remember, in the Catalogue of abuses before, you saide, the Sabbaoth day was prophaned, by Bearebaiting, Cockefighting, Hauking, Hunting, keeping of Faires, Courts, and Markets vpon the saide daie. Is it not lawfull then to followe these exercises, vpon the Sabbaoth day neither?

Of Beare bayting and other exercises, vsed vnlawfully in Ailgna.

Philo.

These Heathnicall exercises vpō the Sabbaoth day, which the Lorde would haue consecrated to holy vses, for the glorie of his Name, and our spirituall comfort: are not in any respect tollerable, or to bee suffered. For the bayting of a Beare, besides that it is a filthie, stinking, and lothsome game, is it not a daungerous, and a perilous exercise: wherein a man is in danger of his life euerye minute of an houre: which thing though it were not so, yet what exercise

(115)

tiſe is this meete for any Chriſtian? What Chriſtian hearte can take pleaſure to ſee one poore beaſt to rent, teare, and kill an other, and all for his fooliſh pleaſure? And although they be bloudie beaſts to mankynd, and ſeeke his deſtruction, yet wee are not to abuſe them, for his ſake who made them, and whoſe creatures they are. For notwithſtandyng that they be euill to vs, & thirſt after our bloud, yet are they good creatures in their own nature and kind, and made to ſet forthe the glorie, power, and magnificence of our God, and for our vſe, and therefore for his ſake wee ought not to abuſe them. It is a common ſaiyng amongeſt all men, borowed from the Frenche: Qui aime Iean, aime ſon chien that is *Loue me, loue my Dogge*: ſo loue God, loue his Creatures.

No Creature to be abuſed.

If any ſhould abuſe, but the Dogge of an other mans, would not he who oweth the Dogge, think that the abuſe thereof reſulteth to himſelf? And ſhall wee abuſe the Creatures of God, yea, take pleaſure in abuſing thē, and yet thinke that the contumely doen to them, redoundeth not to hym who made them? But admit it were graunted that it were lawfull to abuſe the good Creatures of God, yet is it not lawfull for vs to ſpend our golden yeres in ſuche idle and vaine exerciſes daily and hourely, as we doe. And ſome who take themſelues for no ſmall fooles are ſo farre aſſotted, that they will not ſtick to keepe a dozen, or a ſcore of greate Maſtiues, to their no ſmall charges, for the maintenaunce of this goodly

God is abuſed when his Creaturs are miſuſed.

Keepyng of Maſtiues and Bandogs.

game (forsooth) and will not make any bones, of twentie, fortie, yea, an hundred pound at once to hazard at a bait: with fight Dogge, fight Beare the Deuill parte all. And to bee plaine, I thinke the Deuill is Maister of the Game, Beareward and all. A goodly pastime (forsoothe) worthie of commendation, and well sittyng these Gentlemen of suche reputation. But how muche the Lord is offended for the prophanation of his Sabbaoth by suche vnsauorie exercises, his heauenly Maiestie of late hath reueiled, pouryng forth his heauie wrath, his fearfull iudgement, and dreadfull vengeaunce vppon the Beholders of these vanities as hearafter followeth.

¶ A fearefull Example of God his Iudgement vpon the prophaners of the Sabbaoth daie.

VPpon the thertenth daie of Januarie last, beyng the Sabboath daie Anno. 1583. there resorted an infinite number of people men, women, and children, of each sort to those infamous places, where these wicked exercises are vsually practised (for they haue their Courts, Gardens, and Yardes for the same purpose) and beeyng all come together, and mounted aloft vppon their Scaffoldes, and Galleries, and in middest of all their solitte and pastime, all the whole Vaultyng (not one sticke standyng) fell downe with a most wonderfull and fearfull confusion. So, that either two or three hundred men,

women

women and children (whereof seuen were killed dead) were some wounded, some lamed, and other some bruzed and crushed, almost to the death. Some had their braines dasht out, some their heades all to quasht, some their legges broken, some their armes, some their backes, some their shoulders, some one hurt, some an other. So, that you should haue heard a wofull crie, euen pearcing the Skies, Parents bewailyng their Children, Children their louyng Parentes: Wiues their Husbandes, and Husbandes their Wiues, maruelous to beholde. This wofull spectacle and heauy iudgement, pitifull to heare of, but most ruefull to beholde, the Lorde sent downe from Heauen, to shew vnto the whole world how greeuously he is offended with those that spende his Sabbaoth in suche wicked exercises, in the meane tyme leauyng his Temple desolate and emptie. God graunt al men, maie take warning hereby to shun the same, for feare of like or sharper Iudgement to come. 116

A woful cry.

¶ A fearefull Iudgement of God, shewed at the Theaters.

THe like Iudgement (almost) did the Lord shewe vnto them a little before, beeyng assembled at their Theaters, to see their baudie Enterludes, and other trumperies practised. For, he caused the earth myghtely to shake and quauer, as though all would haue fallen downe: wherat the people sore amazed, some leapt down

(from the top of the Turrets, Pinacles, and Towers, where they stood) to the ground, whereof some had their legges broke, some their armes, some their backes, some hurt one where, some an other, and many sore crusht and bruised: but not any, but they went awaie sore afraied, and wounded in conscience. And yet can neither the one, nor the other, fraie them from these deuilishe exercises, vntill the Lorde consume them all in his wrath: whiche God forbid. The Lord of his mercie, open the eyes of the Maiestrates, to plucke downe these places of abuse, that God maie bee honoured, and their consciences disburthened.

A wofull spectacle.

¶ Cockfightyng in Ailgna,

Cockfightyng vpon the sabboth.

BEsides these exercises, they flock thicke and threefolde to the Cockfightes, an exercise nothing inferiour to the rest, where nothing is vsed, but swearing, forswearing, deceipt, fraud, collusion, cosenage, skoldyng, railyng, conuitious talkyng, fightyng, brawlyng, quarrelyng, drinkyng, whoryng, and whiche is worst of all, robbing of one an other of their goodes, and that not by direct, but indirect meanes and attēptes. And yet to blaunch and set out these mischeefes withall (as though they were vertues) they haue their appointed daies and set houres, when these deuilries must be exercised. They haue houses erected to that purpose, Flagges and Ensignes hanged out, to giue notice of it to others, and proclamation goes out, to proclame the same, to the

Appointed tymes for exercise of deuilries.

ende

ende that many maie come to the dedication of this solemne feast of mischeefe.

Hawking and Huntyng in Ailgna.

AND as for Hawkyng and Hunting vpon the Sabbaoth, it is an exercise vppon that day, no lesse vnlawful then the other. For, no man ought to spende any daie of his life, muche lesse euery daie in his life, as many doe in suche vaine and idle pastimes. Wherefore, let Gentlemen take heed, for be sure accounts must be giuen at the daie of Judgement for euery minute of tyme, bothe how they haue spent it and in what exercises. And let them be sure no more libertie is giuen them, to mispend an houre, or one iote of the Lorde his goodes, then is giuen to the poorest, and meanest person that liueth vpon the face of the earth. I neuer read of any in the volume of the sacred Scriptures that was a good man, and a Hunter.

Hawking and huntyng vpon the Sabaoth

No more libertie giuen to one thē to an other for mispendyng of their goodes

Esau, was a great Hunter, but a reprobate. Ismaell, a greate Hunter, but a miscreant. Nemrode, a greate Hunter, but yet an abiect, and a vessel of wrath. This I speake not to condemne Hawkyng and Huntyng altogether, beyng vsed for recreation, now and then, but against the continuall vse thereof daylie, hourely, weekly, yerely, yea, all the tyme of their life, without intermission. And suche a felicitie haue some in it, as they make it all their ioye, bestowyng more vpon

No good Hunters, in scripture.

Cost bestowed in Hawkes and dogs.

Hawkes and Houndes, and a sorte of idle lubbers to followe them, in one yeare, then they will impart to the poore members of Christ Iesus in seuen yeres, peraduēture in al the daies of their life. So long as man in Paradize persisted in innocencie, al beasts what soeuer, were obedient to hym, and came and prostrate themselues beefore hym. But euer since his fall, they haue fled from hym, and disobeyed hym, because of his sin: that seyng he disobeyed the Lord, they againe disobeyed hym. For, so long as man obeyed God, so long they obeyed hym: but so soone as man disobeyed God, they disobeyed hym, and became enemies to hym, as it were seekyng to reuenge that iniurie which man had doen vnto God, in disobeyng his lawes. Wherefore, the cause why all beasts doe flye from vs, and are become enemies to vs, is our disobedience to the Lorde, which we are rather to sorrowe for, then to hunt after their deathes by the sheddyng of their bloud. If necessitie or want of other meates inforceth vs, to seke after their liues, it is lawfull to vse them in the feare of God, with thankes to his Name: but for our pastymes, and vaine pleasures sake, wee are not in any wise to spoile or hurte them.

When all beastes were obedient to man & wherfore they rebell.

or pleasure ike onely no an ought abuse any- f the creatu- s of God.

Is he a Christiā man, or not rather a Pseudochristian, that delighteth in bloud? Is he a Christian, that spendeth all his life in wanton pleasures, and pleasaunt delightes? Is he a Christian that buyeth vp the Corne of the poore, tournyng it into bread (as many doe) to feede Dogges for

his

his pleasure? Is he a Christian, that liueth to the hurte of his Neighbour, in treading and breakyng downe his Hedges, in castyng open his gates, in tramplyng of his Corne, and otherwise, in preiudicyng hym, as Hunters dooe? Wherefore God giue them grace to se to it, and to amende it betymes, ere it be to late, for they knowe, mora trahit periculum. *Delaie bringeth daunger.* Let vs not deferre to leaue euill, and to doe good, least the wrathe of the Lorde be kindled against vs, and consume vs, from the vpper face of the Earth. Hurt by huntyng to poore men.

Markettes, Faires, Courtes, and Leetes vppon the Sabbaoth daie in Ailgna.

Spud.

What saie you to keepyng of Markettes, of Faires, Courtes and Leetes vpon the Sabbaoth daie? Thinke you it is not lawfull to vse the same vpon that daie? Not lawfull to keepe Courts, Leets Markets, and Fayres, vpon the Sabbaoth daie.

Philo. No truely, for can man serue God and the Deuill together, can wee carrie to God, and Ferrie to the Deuill, can wee serue twoo Maisters, and neither offend the one, nor displease the other? Can we serue God and Mãmon? Can we please God and the worlde, bothe at one tyme? The Lorde will not bee serued by peecemeale, for either he will haue the whole man, or els none. For saieth he, *Thou shalte loue the Lorde thy God with all thy soule, with all thy minde, with*

all thy power, with all thy strengthe, and so forthe, or els with none at all. Then, seeyng that we are to giue ouer our selues, so wholly and totally to the seruice of God, all the daies of our life, but especially vpon the Sabaoth daie, beyng consecrate to that ende, we maie not intermedle with these prophane exercises vpon that daie. For, it is more then manifest that these Faires, Markettes, Courtes and Leetes vpon the Sabaothe daie, are not onely a hynderaunce vnto vs, in the true seruice of God, and an abuse of the Sabaoth but also lead vs the pathwaie to Hell. For what couſonage is not there practised? What falshod, deceipt, and fraude, is not there exercised? What dissimulation in bargainyng? What settyng foorthe of fucate and deceiuable wares is not there vsed? What Lyeng Swearyng, forswearyng, Dronkennesse, Whoredome, Theste, and sometymes Murther, either there, or by the waie thether, is not euery where cõmitted? In Courtes and Leetes, what enuie, malice and hatred is nourished? What expostulation railyng skoldyng, Periuryng, and Reperiuryng is maintened? What Oppression of the poore, what Fauouryng the riche? What Iniustice, and Indirecte dealyng? What Bribyng, Deceiuyng, what Polyng and Pillyng is there practised? It would make a Christian harte to bleed in beholdyng it. And yet notwithstandyng, we must haue these goodly Pageauntes plaied vpon the Sabbaoth daie (in a wanion) because there are no mo daies

Abuse of the Sabaoth by Fayres and Makets.

The euill in Fayre: and Markets.

The euilles in Courtes and Leetes practised.

bookes in Ailgna.

Philo.

AND as for the Readyng of wicked bookes, they are vterlie vnlawfull, not onely to bee reade, but once to bee named, and that not (onelie) vpon the Sabbaoth daie, but also vpon any other daie: as whiche tend to the dishonour of God, deprauatiõ of good maners, and corruption of Christian soules. For, as corrupte meates doe annoye the stomacke, and infect the bodie, so the readyng of wicked and vngodlie bookes (whiche are to the minde, as meate is to the Bodie) infect the Soule, and corrupte the minde, hailing it to destruction: if the great mercie of God bee not present.

Readyng of wicked bookes.

The euill cõming by readyng euill bookes

And yet notwithstandyng, whosoeuer will set Penne to Paper now a daies, how vnhoneſt soeuer, or vnsemely of Christian eares his argument bee, is permitted to goe forwarde, and his woorke plausiblie admitted, freendly licensed, and gladly imprinted, without any prohibition, or contradiction at all: whereby it is growen to this issue. that bookes and pamphlettes of scurrilitie and baudrie, are better estemed, and more vendible, then the godliest and sagest bookes that bee: But if it be a godlie treatise, reprouing vice, and teachyng vertue, awaie with it, for no man (almoste) though they make a flourishe of vertue and godlinesse, will buie it, nor (whiche is lesse) so muche as once touche it. This maketh the Bible, that blessed Booke of God, to bee so little

estemed.

esteemed. That worthie Booke of *Martyres*, made by that famous Father and excellent Instrumẽt in God his church, Maister Ihon Foxe, so little to be accepted, and all other good bookes little or nothing to be reuerenced: whilest other toyes, fantasies, and bableries, whereof the world is full, are suffered to be printed. These prophane Schedules, sacrilegious Libels, and hethnicall Pamphlets of toyes and bableries (the Authors whereof maie vendicate to themselues no small commendations, at the handes of the Deuill for inuentyng the same) corrupt mens myndes, peruert good wittes, allure to bawdrie, induce to Whoredome, suppresse Uertue, and erect Uice: whiche thing how should it bee otherwise? For are thei not inuẽted and excogitate by Belzebub, written by Lucifer, licenced by Pluto, printed by Cerberus, and set abroach to sale by the infernall Furies themselues, to ỹ poysonyng of the whole world? But let the Inuentors, the Licensors, the Printers, and the sellers of these vaine toies, and more then Hethnicall impieties take heede, for the bloud of all those whiche perishe or take hurt through these wicked bookes, shalbe powred vpon their heades at the daie of Iudgement, and be required at their handes.

The hurte that wicked bookes bryng.

Spud. I praie you how might all these enormities, and abuses be reformed? For, it is to small purpose to shewe the abuses, except you shewe withall how they might be amended.

Philo. By putting in practize and executyng those

those good lawes, wholsome sanctiõs, and Godly Statutes, whiche haue beene heretofore, and daylie are set forthe and established, as God bee thanked, there are many: The want of the due execution whereof, is the cause of all these mischiefes, which bothe rage and raigne amongest vs.

Spud. What is the cause why these lawes are not executed, as they ought to be?

Philo. Truely I can not tell, except it be thorowe the negligence, and contempt of the inferiour Magistrates. Or els, perhappes (whiche thyng happeneth now and then) for money they are bought out, diffranchized & dispensed with al, for as ỹ saiyng is: Pecunia omnia potest, *money can do all thinges*. And yet notwithstandyng, shall it be doen inuisibly in a Cloude (vnder benedicite I speake it) the Prince beyng borne in hande, that the same are duely executed. This fault is the corruption of those that are put in trust to see them executed (as I haue tolde you, and notwithstandyng) doe not.

Why the lawes are not executed as they ought to bee.

Spud. This is a greate abuse doubtlesse, and worthie of great punishment.

Philo. It is so truely, for if they be good lawes tending to the glorie of God, the publique weale of the Countrey, and correctiõ of vice, it is great pitie that money should buy them out. For what is that els, but to sell vertue for lucre: Godlines for drosse, yea, mens soules for corruptible money? Therefore, those that sell them, are not onely Traitors to God, to their Prince and Countrey

trey but are also the Deuilles Marchauntes, to ferrie the bodies and soules of Christians, as it were in Charons Boate, ouer the Sea of this woꝛld to the Stigian floud of Hell, burnyng with fire and Brimstone foꝛ euer. And those that buye them are Traitours to God, their Pꝛince and Countrey also. Foꝛ if the lawes were at the first good (as God be pꝛaised the most of the lawes in Ailgna be) why should they be suppꝛessed foꝛ money, and if they were euill, why were they diuulged, but had rather been buried in the wombe of their Mother before they had euer seen the light. And why were lawes constitute, but to be executed: Els it were as good to haue no lawes at all (the people liuyng oꝛderly) as to haue good lawes, and them not executed.

They that buy or sell lawes for money are traitors to God.

The Pꝛince oꝛdeining a lawe, maie lawfully repeale and adnull the same againe, vpon speciall causes and consideꝛations, but no inferiour Magistrate oꝛ Subiect whatsoeuer, may stoppe the course of any lawe made by the Pꝛince, without daunger of damnation to his owne soule, as the woꝛd of God beareth witnesse. And therfoꝛe, woe bee to those men, that will not execute the sentence of the lawe (beeyng so Godly, and so Christian as they be in Ailgna) vpō Malefactoꝛs and offenders. Uerely, they are as guilty of their bloud before God, as euer was Iudas of the death of Christ Iesus.

None maie stay the course of the lawes, but the Prince

Spud. Seeyng it is so, that all flesh hath coꝛrupted his waie before the face of God, and that

there

there is suche abhomination amongst them, I am perswaded that the daie of Iudgement is not far of. For when Iniquitie shall haue filled vp his measure, then shall the ende of all thynges appeare as, Christ witnesseth in his Euengelie. 122

Spud. The daie of the Lorde can not bee farre of, that is moste certaine: For what wonderfull portents, straunge miracles, fearfull signes, and dreadful Iudgements hath he sent of late daies, as Preachers and foretellers of his wrathe due vnto vs, for our impenitencie and wickednesse of life: Hath he not caused the earth to tremble and quake: the same earth to remooue from place to place: the Seas and Waters to roare, swell and burst out and ouerflow their bankes, to the destruction of many thousands: Hath he not caused the Elements and Skyes, to send forth flashing fire: To raine doune Wheat, a wonderfull thing as euer was harde, and the like: Hath he not caused wonderful Eclipses in the Sunne & Moone, with moste dreadfull Coniunctions of Starres and Planets, as ỹ like this thousand yeres, hath not been heard of: Haue not the Cloudes distilled doune aboũdance of raine and showres, with all kind of vnseasonable weather, to the destroying (almost) of all thinges vpon the earth: Haue we not seen Commettes, blasing Starres, firie Drakes, men, fightyng in the aire most fearfully to beholde: Hath not Dame Nature her self denied vnto vs her operatiõ, in sending forth abortiues, vntimely birthes, vgglesome Monsters,

The wonderfull signes & tokens, which the Lord hath sent, to warne vs of the daie of Iudgement.

and fearful mishapen Creatures both in mã and beast. So, that it seemeth, all the Creatures of God are angry with vs, and threaten vs with destruction, and yet we are nothing at all amended: (alas) what shall become of vs? Remember wee not there is a God that shall iudge vs rightcously? That there is a Deuill, who shall torment vs after this life vnspeakably, if we repent not? At that daie, the wicked shall finde that there is a Materiall Hell, a place of all kindes of tortures, wherein they shall be punished in fire and Brimstone, amongest the terrible companie of vgglesome Deuilles world without end, how light so euer they make account of it in this worlde. For some suche there be, that when they heare mentiõ of Hell, or of the paines therof in the other world, they make a mock of it, thinking they be but metaphorical speaches, onely spoke to terrifie vs withal, not otherwise. But certaine it is, as there is a God, that will reward his children, so there is a Deuill that will remunerate his seruaunts: And as there is a Heauen, a Materiall place of perfect ioye prepared for the Godly, so there is a Hell, a Materiall place of punishment for the wicked and reprobate, prepared for the Deuill and his Angelles, or els the worde of God is in no wise to be credited: which blasphemie, once to thinke, God keepe all his Children from.

materiall
ell after
is life

Spud. But they will easilie auoyd this, for they saie, it is writ, at what tyme soeuer a sinner doeth repent him of his sin, I wil put al his wickednes

out

out of my remēbraunce saith ẏ Lord. So that, if they maie haue three wordes at the last, they will wish no more. What think you of these felowes?

Philo. I think them no men, but Deuilles, no Christians, but worse then Tartarians, and more to be auoyded then the poyson of a Serpent: for the one slaieth but the bodie, but the other, bothe bodie & soule for euer. Wherefore, let euery good Christian man take heede of them, and auoyde them. For it is truely saied, cum bonis bonus eris, & cum peruersis, peruerteris: *With the good, thou shall learne good, but with tho wicked, thou shall be peruerted.*

Spud. Do you think thē, that, that cannot be a true repētance, which is deferred to ẏ last gaspe?

Philo. No truely: For true repentaunce must spring out of a liuely faithe, with an inwarde lothing, hating and detesting of sinne. But this deferred repentance springeth not of faithe, but rather of the feare of death whiche he seeth imminent before his eyes, of the grief and tediousnesse of paine, of the horror of hel, and feare of God his ineuitable iudgemēt, which he knoweth now he must needes abide: And therefore, this can be no true repentance. For there are two maner of repentances, the one a true repentance to life, the other a false repentance to death: As we may see by Iudas, who is said, to haue repented, & whiche is more, to haue confessed his fault, and whiche is most of al, to haue made restitution, and yet was it a false repentance. And why? because it sprāg

No true repentance which is deferred to the last gaspe.

Two maner of repentā a false repentance, and true repentance.

not out of true faith, but as before. Peter repented, and wept bitterly, and was saued thereby, though he neither made confession, nor satisfaction: and why? Because it sprang of a true and liuely faith. So these felowes may saie they repēt, but except it bee a true repentance springyng of faithe, it can serue them no more to life, then the pretenced repētaunce of Iudas did serue him to saluation. Let them beware, for Caine repented, yet is he condemned. Esau did repent, yet is he condemned. Antiochus did repent, yet is he condemned. Iudas did repent, yet is he condemned, with infinite more: and why so? Because their prolonged repentance sprang not of faith, &c. Thus they maie see, that euery light affection, is no true repentance: And that it is not enough to saie at the last, I repent, I repent. For, vnlesse it bee a true repentance indeed, it is worth nothyng. But indeed, if it were so, that man had, liberum arbitrium *free will of himself*, to repent truely when he would, and ỳ God had promised in his word to accept of that repentance, it were an other matter. But repentance is, donum Dei, *the gift of God*, de sursum veniens a patre luminum, *comming from aboue from the Father of light*: and therefore it is not in our powers, to repent when wee will. It is the Lorde that giueth the giste, when, where, and to whō it shall please hym: and of hym are wee to craue it incessauntly, by faithfull praier, and not otherwise to presume of our owne repentaunce, when in deede wee haue nothyng

Euery light affection is no true repentance.

thyng lesse, then a true repentaunce.

Spud. Then thus muche I gather by your wordes, that as true repentance (whiche is a certaine inwarde greefe, and sorrowe of the harte, conceiued for our sinnes, with a hatred and loathyng of the same) serueth to saluation through the mercy of God in Christ, so fained repentance saueth not from perditiō. And therefore, we must repent daiely and hourely, and not to deferre our repentaunce to the last gaspe, as many doe, then whiche, nothyng is more perilous.

Philo. True it is, for maie not he bee called a greate foole, that by deferryng and prolongyng of repentaunce to the laste caste (as they saie) wil hazard his bodie and soule, to eternall damnatiō for euer? Whereas by daiely repentance he may assure hymself, bothe of the fauour of God, and of life euerlastyng (by faithe) in the mercie of God, through the moste precious bloud of his deare Sonne, Jesus Christe, our alone Sauiour and Redemer, to whom bee praise for ouer.

Spud. Now must I needes saie, as the Wise Kyng Salomon saied, all thynges are vaine and transitorie, and nothyng is permanent vnder the Sunne, the workes of men are vnperfecte, and lead to distruction, their exercises are vaine, and wicked altogether. Wherefore, I settyng apart all the vanities of this life, will from hence forth consecrate my self to the seruice of my God, and to followe him in his Woorde, whiche onely is permanent, and leadeth vnto life.

All thynges are vaine and vanitie it self.

And I most hartely thanke the Lord my God for your good companie this daie, and for your graue instructions, promisyng by the assistance of God his grace, to followe and obeye them to my possible power, all the daies of my life.

Philo. God giue you grace so to doe, and euerie Christian man els, and to auoide all the vanities, and deceiuable pleasures of this life, for certainly they leade the path to eternall destruction bothe of bodie and soule for euer, to as many as obeye them. For, it is vnpossible to wallowe in the delightes and pleasures of this Worlde, and to liue in ioye for euer in the Kyngdome of Heauen. And thus we hauyng spent the daie, and also cõsumate our iorney: wee must now depart, beseechyng God, that we maie bothe meete again in the Kyngdome of heauen, there to raigne and liue with hym for euer, through Jesus Christ our Lorde, to whom with the Father, and the holie Spirite bee all honour and glorie for euer more. Amen.

The ioyes of this life tread the path to death.

FINIS.

Peruled, authorised, and al-
lowed, accordyng to the order
appointed in the Quee-
nes Maiesties
Iniunctio-
ons.

At London
Printed by Richard Jones: dwellyng
at the Signe of the Rose
and the Crowne, neere
vnto Holborne
Bridge.
1585.